

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 14.

Boston, Wednesday, November 13, 1844.

WHOLE NO. 184.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

THE ADVENT HERALD.

BOSTON, NOVEMBER 13, 1844.

NEW YORK AND PHILADELPHIA.—We visited these cities last week, and lectured in both places. We found the brethren firm in the faith, and determined to stand fast, until the King of kings appears. The meetings in New York are kept up, with their usual congregation. So also in Philadelphia. The prospects there are encouraging. Some have been converted of late. Bro. Litch will confine his labors to that city and vicinity. We also heard cheering accounts from other places in that vicinity, both of the steadfastness of the faith of our brethren, and of the conversion of sinners.

In relation to the time of the Advent, most have settled down upon the fact, that it is the next event, and is "nigh, even at the doors," and are waiting patiently the coming of their King. Those who left their business, have mostly returned, and are faithfully discharging all their duties and obligations, in all the relations of life.

THE DESTITUTE.—We desire that in every town where there are Advent believers, our brethren would make provision for those who are worthy.—Some have sent to us from a distance for aid, whose poverty, I learn, did not arise from their connection with the Advent cause. Many more have been benefited by our charities, than have suffered by their connection with the Advent faith. We doubt not that all who can will make provision for themselves, by a wise, and proper attention to their Christian duties.

THE TABERNACLE, was opened again on Sabbath last. The house was filled with a candid and very attentive audience. In the morning we read our "Address to the Public," contained in this day's paper. It was listened to with profound attention and respect. In the afternoon we read Prof. Gausson's exposition of the 7th chapter of Daniel. Prof. G. fully sustains Mr. Miller's views of the prophecies of Daniel. It was read in order to show that the Low-Hampton farmer, is sustained by one of the most learned Professors in Divinity in Europe. And that although we have mistaken the exact time of the coming of Christ's kingdom, yet we are right in our expositions, and may therefore look

for the Second Advent, as the next event, which may now come at any hour. The tide is now turning. The people still flock to hear us, and have more confidence in our teachings than they do in the vagaries of the advocates of the world's conversion.

OUR DEFENCE.—We have a quantity of the paper containing our defence. Brethren and friends can have them for distribution, when needed, by sending for them.

THE PRESS.—The tone of the public press towards us, has been essentially changed within a few weeks. In this city, the Boston Post, Daily Bee, Daily Mail, N. E. Puritan, Liberator, and Mercantile Journal, &c. (though differing from us in our views of the prophecies,) have done us justice by publishing our defence, or giving such notice of it as to contradict the foul slanders against our moral character. They have our thanks for this act of justice.

THE ADVENT FAITH.—We hear of the strong and unwavering faith of the Advent brethren in all parts of the country. They believe "their redemption is nigh." So they still wait and watch, and keep their garments, not heeding the fatal cry of the Church or the world, to "draw back unto perdition."

The *Christian Watchman* of last week contains a slanderous communication, from a New York correspondent, written in the spirit and style of John Dowling, A. M. The editor, also, has an insulting article relating to us, which we shall duly notice.

Mr. Himes' Defence.

We copy the following from the *Daily Mail* of Nov. 4th.

The Post of Saturday contains an elaborate Defence by Elder Himes, against the aspersions which have been cast upon him in various ways, in relation to his connection with the Second Advent movements. It is but justice to say that he most effectually disarms his enemies, and nails their slanders to the counter. For our own part, we have never given countenance to any of the insinuations against the personal honesty of Mr. Himes. We have known him for years, and have ever considered him an honest and upright, though a deluded man. That his proceedings have done great mischief we have no doubt; but this is no reason why he should be needlessly slandered.

In relation to the statement we copied in our Saturday's Second Edition, from the N. Y. Commercial Advertiser, relative to the renunciation of Mr. Himes, he informs us that he was not in that city at the time he is reported to have spoken there, and of course that must go with the other tales of the day.

The Mail inserts the defence entire, with the exception of the affidavits and adds.

[Here follows a correspondence between Mr. Bliss, in behalf of Mr. Himes, and the various individuals who have been referred to, in order to sustain the charges made against Mr.

Himes. We have not room for them; and it is only necessary to say they are written by respectable individuals, and fully exonerate Elder H. from every slander which has been industriously circulated against him by his enemies. What could be the object in getting up such unblushing frauds and falsehoods, is past our comprehension; unless it be to awaken the mob spirit against Mr. Himes, and "make the city too hot to hold him."

DEAR BROTHER HIMES:—Who would have believed ten years ago that there ever would have been so much opposition as there has been the year past, to the doctrine of "the advent," by those who have professed the religion of Jesus? We find they are not only out against the Millerites—so called, but, also against many able commentaries, which they pretended formerly to believe, renouncing them just so far as the Advent of Christ is concerned. I should think that some of the religious papers, from the tone of them, were out against every work which advocates the Lord's Advent, not excepting the Bible. According to their reasoning, Jonah must have been a great *Impostor*. How wickedly he deceived the Ninevites by telling them that Ninevah would be destroyed in *forty days*! He had even the presumption to set the exact time. How foolish they must have been to have believed him! for his time passed by, and no harm came upon the people. How foolish those Jonahites were for laying by their work—even all, from the King to the beggar, to fast in sackcloth! They were even so infatuated as to deprive their cattle of food and drink. No doubt some of them were made crazy, and sent to the *Insane Hospital*; but after the time had passed no doubt they came to their right minds again, and bid fair to live in peace yet longer; and no doubt would, if God had not cut them off for their sins, some time after. Now beware of these Millerites, who seem to be deceiving the people in the same manner.

That the professed Infidel should reason thus, would not seem strange; but that professed believers in Revelation should do so, is indeed strange to me. Now who is it that makes infidels? let infidels themselves be judges. But says the professed believer in the Bible, I believe that Jonah was sent of God to warn the people of the time of their visitation: it is true, the day past by and brought no judgment upon them, yet it all meant something: God was in it all. But God is not with the Millerites. All their dreams and visions are nothing; their convictions are nothing. Men can understand things that are made plain. We can discern the face of the sky, and tell when it will be fair weather; but we know nothing of the signs of the times. No doubt there are many good men who are preaching what is called the "Advent doctrine," but God has suffered all to be deceived; while the world, in denying it, have found themselves on the right side. Thus they talk, and thus they reason: for since the fathers fell asleep, all things continue as they were from the creation of the world. But I think God will soon speak in a voice that will be understood.

E. F.
Nov. 6th 1844.

From the Midnight Cry.

The only sure Guide.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

This text is but one of a multitude which might be quoted, to prove that the written scriptures are our only guide in all matters of religious faith or duty. He who attends to them, he who believes them, is *perfect* in all which the Lord has revealed, and is *thoroughly* furnished unto all good works. We are expressly warned to make no additions to the truths which are embodied in the book of God, Prov. 30: 6, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." It is obvious that supposed revelations in this age involve the guilt of adding to the word of God, whether such revelations come in the shape of dreams, (when regarded as matters of faith) visions, or the suggestion of new and unexpected trains of thought, or in the supposition that we hear an audible voice, which is imagined to proceed from the Lord. In reference to every thing of this kind, it may be well for those who would give heed to them, to inquire whether we need any thing more than that true word which is able to make us *perfect*? Again, is there any thing in a suggestion or a voice beyond the power of Satan? We know from the history of the Savior's temptations, as recorded in Matt. 4: 1-11, that he was able to suggest or utter a text of Scripture which was a *lie* in his mouth, inasmuch as it was entirely misapplied.

When it is said that the Scriptures are the only and the sufficient rule in Christian faith and practice, it is not to be inferred that every truth presented in the Bible can be seized at a single glance. Familiarity with Scriptural language, habits of patient investigation, and a willingness to proceed slowly and carefully in ascertaining "the mind of the Spirit," are indispensably necessary. A failure in these points has often been the source of lamentable mistakes. A sound judgment, a control of the imagination, are mental qualities without which no one will ever succeed in the interpretation of the Word of God. But where these exist, the humble and teachable disposition which receives "the ingrafted Word with meekness," constitute that moral preparation which is of more value than all other things. The man who distrusts his own wisdom in the deep things of God, who takes warning from the mistakes of others, and from his own, has the fairest prospect of being profited when he attempts to "search the Scriptures."

By a singular inconsistency, it is not unusual to find persons, who tell us that they "pin their faith to no man's sleeve," inordinately influenced by a reliance on human judgment in their views of truth. While explicitly renouncing all reliance on *written* commentaries, they often listen to, and embrace the *oral* commentaries of their fellows, and are as effectually misled by error in the form of a sermon or lecture, as they would have been had it been embodied in a book; nay more; frequently the tones of voice, the impassioned manner of the speaker, tend to make an impression which cannot be produced by the printed page.

I find no fault with animation in a speaker; but, at the same time, it is quite obvious that men may be *animated* in communicating error as well as truth. Extreme confidence in the speaker, that he speaks by something like the immediate inspiration of a prophet or apostle, often produces a wonderful effect on a certain class of hearers, yet it is hardly necessary to say that the reader's memory will furnish him with illustrations, which prove that all this con-

fidence has been seen in instances where facts, in the sequel, have proved that what he taught was far from the truth. Hearers are often deceived by making their own feelings a standard of truth; yet is it necessary to urge that ideas which fall in with the current of our inclinations must produce emotions of joy? Every day's experience shows that a tale of good news will excite agreeable emotions if we believe it, though it may have no solid foundation. Now, in every such case, the character of the emotion determines nothing in reference to the truth or falsehood of the thoughts which gave it birth. A criminal under sentence of death might rejoice, were he told that his pardon had been signed, though it were not so in fact, and he might be extremely unwilling to listen to one who should labor, on the best grounds, and with good motives, to convince him that there was no rational prospect of escaping the penalty of the law. What should we think of the sanity of the felon were he to maintain that the news which he had heard *must be true*, because he was filled with rejoicing, in view of a speedy liberation?

Time will not allow me to pursue this train of reflection. May we remember the divine declaration,—"To this man will I look, saith the Lord, who is *humble* and of a *contrite spirit*, and who trembleth at my word."—PHILO.

Massacre of St. Bartholomew.

No country, perhaps, has produced more martyrs than France; after many cruelties had been exercised towards the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon the occasion of the marriage of the King of Navarre.

The Queen Dowager, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligny, Admiral of France, was basely murdered in his own house, and then thrown out of the window, to gratify the malice of the Duke of Guise; his head was afterward cut off, and sent to the King and queen-mother, and his body, after a thousand indignities offered to it, hung up by the feet on a gibbet!—After this the murderers ravaged the whole city of Paris; and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder, the groans of those who were dying, and the shrieks of those who were just going to be butchered, every where heard; the bodies of the slain thrown out of the windows, the courts and chambers of houses filled with them, the dead bodies of others dragged through the streets, their blood running through the channels in such plenty, that torrents seemed to empty themselves into the neighboring river; in a word an innumerable number of men, women with child, maidens, children, were involved in one common destruction, and the gates and entrances of the King's palace all besmeared with blood! From the city of Paris, the massacre spread throughout the whole kingdom. In the city of Meaux, they threw about two hundred into jail; after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses it, like sheep in a market. In Orleans, they murdered above five hundred men, women, and children, and enriched themselves with the spoil.

The same cruelties were practised at Angiers, Troyes, Bouyges La Charite, and especially at Lyons, where they inhumanly de-

stroyed eight hundred Protestants; children hanging on their mother's necks, parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn and dead, into the river. According to Thuanus, above thirty thousand Protestants were destroyed, in this massacre, or as others affirm, above one hundred thousand. But what aggravated these scenes with greater wantonness and cruelty, was the manner in which the news was received at Rome. When the letters of the Pope's legate were read in the assembly of the cardinals, by which he assured the Pope that all was transacted by the express will and command of the King, it was immediately decreed that the Pope should march with his cardinals to the Church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the Christian world; and that on the Monday after, solemn mass should be celebrated in the Church of Minerva, at which the Pope, Gregory XIII., and Cardinals were present; a jubilee should be published throughout the whole christian world and the cause of it declared to be, to order thanks to God for the extirpation of the enemies of the truth and church in France! In the evening the cannon of St. Angelo was fired, to testify the public joy, the holy city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman Church.

Instances of diligence in reading the Scriptures.

"Read and revere the *sacred* page; a page Which not the whole *creation* could produce, Which not the *conflagration* shall destroy."—Young.

JOSEPHUS testifies of his countrymen, that if asked concerning the laws of Moses, they could answer as readily as to their own names. The Bereans are commended for *searching* the Scriptures. Timothy knew the Scriptures from a child. Aquila and Priscilla were so well acquainted with them, that they were able to instruct the eloquent Apollos, and "expound unto him the way of the Lord more perfectly."

Erasmus, speaking of Jerome, says, "Who ever learned by heart *the whole scripture*, or imbibed, or meditated upon it, as he did?" Tertullian, after his conversion, was engaged night and day in reading the Scriptures, and got much of them by heart.

The Emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius the second, dedicated a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, king of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

Bonaventure wrote out the Scriptures twice, and learned most of them by heart. Zuinglius wrote out St. Paul's epistles, and committed them to memory.

Cromwell, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop Ridley thus attests his own practice, and the happy fruit of it:—"The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof, I trust, shall carry me to heaven."

Dr. George used to read fifteen chapters of the Scriptures every day: five in the morning, five after dinner, and five before he went to bed. Mr. Jeremiah Whitaker usually read all the Epistles in the Greek Testament twice every fortnight.

Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible. The excellent Sir John Hartop, in like manner, amidst his other vocations, made the Book of God so much his study, that it lay before him night and day. James Bonnel, Esq., made the Holy Scriptures his constant and daily study; he read them, he meditated on them, he prayed over them. M. DeRenty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered, and on his bended knees.

Lady Frances Hobart read the Psalms over twelve times every year; the New Testament thrice, and the other parts of the Old Testament once. Susanna, Countess of Suffolk, for the last seven years of her life read the whole Bible over twice annually.

The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. A poor prisoner, being confined in a dark dungeon, was never indulged with a light, except for a short time when his food was brought him, he used to take his Bible and read a chapter, saying he could find his mouth in the dark, when he could not read. Henry Willis, farmer, aged 81, devoted almost every hour that could be spared from his labor, during the course of so long a life, to the devout and serious perusal of the Holy Scriptures. He had read, with the most minute attention, all the books of the Old and New Testament eight times over; and proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death.

It has been the regret of several eminent men at the close of life, that they had not studied the Scriptures with greater assiduity. Salmassius, who was one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself—"Oh!" said he, "I have lost a world of time! Time, the most precious thing in the world! Had I but one year more, it should be spent in perusing David's Psalms and Paul's Epistles! Oh! sirs," said he to those about him, "*mind the world less, and God more.*"—*Christian Sentinel.*

Joshua Barnes is said to have read a small pocket Bible, which he usually carried about him, a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times in a year. The celebrated Witsius was able to recite almost any passage of Scripture in its proper language, with its context; and the criticisms of the best commentators.

Religious Intelligence.

France.—Those who have the very best opportunity of observing the aspect of things, seem to be apprehensive of most serious and perhaps bloody opposition, from Romanism, and its connection with the civil arm in France and Switzerland. A late Circular of the Geneva Evangelical Society says:—

"The union which is forming between the Roman clergy and the civil authorities, turns the ambiguity of the laws more and more to the advantage of the Papists. In many places congregations would be formed if a guaranty for peaceable, regular worship, had not been refused. We must expect a new state of things to be seen in France, from the bonds with which the Court of Rome seeks every where to entangle governments."

Prof. Gaussen, an eminent member of the Evangelical College of Geneva, addressing his students on the prospects of France, &c., after speaking of the Popish and Protestant forces, says:

"I do not allude to a battle of argument

and controversy, but to a violent assault on the faith and patience of the saints. It seems clear to me, that we are on the eve of times when, like our fathers, we must hold our lives in our hands as an offering to Jesus Christ.—The church, apparently vanquished, dispersed, reduced to the smallest number, will begin to conquer again by the preaching of the cross, by patience, and by faith."

Prof. Monod bears a similar testimony:

"We live in a time in which God does great things. But we cannot but take notice that this happy movement meets with great obstacles, and that we are in the epoch of crisis and transition, whose result it is impossible to foresee."

THE RESTORATION OF CROSSES.—"We do confidently look (says an English Puseyite Periodical,) for the general restoration of both church-yard and village crosses. The cross is the true protection of Christians: they are never so safe as under it. The graves in the church-yard and the cottage cluster around in security."

"The church-yard crosses will be placed about half way between the lychgate and the south porch, to the east of the path. This position, which is the usual one, appears to have been chosen from a regard to the two great objects of these crosses: which are to excite the devotion of the living, and to secure the peaceful repose of the departed."

It is obvious then that the cross should stand on the south of the church, on which side the porch is, and also to the east of the principle path, since toward that quarter are the prayers of the faithful ever directed."

"The first obstacle arises from the Romish Church. Although that Church has rarely descended more low in doctrine, and although there reigns almost every where a great incredulity regarding her and the gospel which she compromises, it is certain that the influence of that church, here, as elsewhere, increases in a frightful manner. A strange fact! Without reigning over the heart, it enslaves the mind. Even indications of persecutions manifest themselves here and there—More than one young person has been carried off and put into a convent, in particular, the young Abbe de D—; and his parents have recovered him only after great difficulty. You will have observed that the daughter of the Dutch Minister at Turin has been carried off for similar purpose."

"By the law suit instituted by the Abbe Maurette, we are threatened to lose the liberty of controversy.—In seeing what is passing in France just now, we rub our eyes and ask if we are really awake."

THE PAPAL GOVERNMENT.—The political annual for Roman States has just been published. It contains the following facts:—On the 18th inst. the Pope will have accomplished his 79th year. He has occupied the Holy See since the 2d of February, 1831. The sacred college consists of 60 cardinals, 6 of whom are cardinal-bishops, 44 cardinal-priests, and ten cardinal-deacons. There are still living two cardinals created by Pius VII, Oppizani Riario Sforza, and seven by Leo XII. The 51 remaining were appointed by the present Pope. Monsignor Tardini, the oldest cardinal, is 85 years of age, and the youngest, Monsignor Schwartzberg, 35. At the close of 1843, Rome possessed a population of 172,601 inhabitants, exclusive of the Israelites.

PERSECUTION.—A French correspondent of the N. Y. Observer says, the Pontifical States have been lately disgraced by odious executions. Not long since, six citizens were condemned and executed for political offences. Two others victims are mentioned in the journals. A laborer, Joseph Gardenghi, who had

taken part in the insurrection of Bologna, was prosecuted, seized in a foreign country, brought back into the Roman States and shot without mercy. Another, Raphael Minelli, was condemned to ten years in the galleys: for what? Would you believe it? Merely because he gave asylum to an accused person! Thus, compassion and sympathy are crimes in the view of the Pope and Cardinals! It is impossible to describe the indignation of the whole population.—Were it not for the Austrian bayonets on the frontiers, some miles from Rome and Bologna, pontifical government would be overturned in two days.

PERSECUTION OF THE JEWS.—There is passing at this moment in the North of Europe, (says the National,) a fact of the highest importance. We allude to the barbarous measures which are being carried into execution in Russia against the Jewish population.—Autocrat has decreed the transportation in a body of 150,000 individuals. Their only fault is that some of them are addicted to smuggling, and the fault of a few is to be visited on thousands of our fellow-citizens.—At the moment we are writing these lines the sentence is being executed, the spoliation and ruin of those unfortunate men are consummated. Torn with violence from their fire-sides, obliged to sell their properties considerably less than their value, they are compelled to seek an existence in the silent deserts of the interior of Russia, where they will dispute the possession of those immense wastes with the birds and beasts of prey, which are their sole population. There they will find their tomb, and in presence of this calamity the author of such atrocity relies upon the science of all Europe.

RELIGIOUS LIBERTY.—It is hardly possible to exaggerate the interesting nature of the present crisis in France and Switzerland, in regard to religious liberty. Some of the most extraordinary occurrences have taken place, and are still passing, to show that Romanism is again putting its persecuting energies in motion, as if resolved to re-conquer the world; and that in France there is, as yet, little enjoyment or knowledge of real religious freedom. Could it have been dreamed, a few years ago, that at this day, when the French have got a charter of their liberties, and a pretended security and guaranty of religious freedom in it, an amiable and virtuous man, without the shadow of a crime alleged against him, would be condemned to fine and imprisonment for becoming a Christian and a Protestant? Yet this is the case. The Abba Maurette is now imprisoned in a cell in Paris, for simply publishing, in a little pamphlet, his reasons for renouncing the Romish church—*Zion's Herald.*

The Porte has granted to the Greek Church permission to build a chapel over the holy sepulchre, to the exclusion therefrom of the Roman Catholics.—*Ib.*

LATIMER'S PREACHING.

Of the earnestness of Latimer's manner of preaching, we have the following specimen, in a sermon delivered at court against the corruptions of the age.

"Take heed and beware of covetousness! take heed and beware of covetousness! take heed and beware of covetousness! And what if I should say nothing else for three or four hours but these words?—Great complaints there are of it, and much crying out, and much preaching, but little amendment that I can see. Covetousness is the root of all evil. Out with your swords, ye preachers, and strike at the root. Stand not pruning and toying with the branches, for new boughs will spring out again; but strike at the root, and fear not these great men, these men of power, fear them not, but stike at the root."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER, 13 1844.

ADDRESS TO THE PUBLIC.

OUR CONFESSION—DEFENCE OF OUR COURSE—OUR POSITION.

To all who love the Lord's appearing.

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us. And first, as many are expecting from us a—

CONFESSION,

We are ready, in the language of the apostle, to "confess unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt honestly, that all our expectations and hopes have been demonstrated by time, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Savior. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of the Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith. With Adventists no reconciliation is needed:—they all understand how it is;—but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in the which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

A VINDICATION

of the positions we have occupied from the first, and which seem so contradictory to those of whom the scriptures (Dan. xii. 10.) have said they "shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the times in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was however only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ, added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as honest men, we proclaimed to the world that which we believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we can not see how we could have acted honestly in the sight of God, and had a conscience void of offence towards men, without so doing.

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Savior's command to search the scriptures. We relied not upon our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct

our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multifarious positions of our opponents, only confirmed us in our views. We saw that whether we were right or wrong, our opponents could not be right; and they had no agreement among themselves. The arguments of each were so weak and puerile, that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated, that however they might regard our opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled, has been so, in its most literally minute particular. While we had the opinions of the primitive church in its best and purest ages, to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant commentators in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of time to which the fathers and the reformers looked, as that which would witness the consummation of the Christian's hope, and usher in eternal realities. Also the arguments used against us, were often most irrelevant to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were brought forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines, which was only a farther assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the foundation of "Millerism."

With such views of the question, we should have done violence to our own consciences, and been hypocrites before God, had we refrained from proclaiming to the world the time, as we believed, of the Advent of the Lord. We therefore determined to free our skirts from the blood of souls, by faithfully presenting to our fellow men the reasons of our hope, that we might by affectionate exhortations induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls.—And God blessed our labors. A few penniless men, as unknown to fame as were the fishermen of Galilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the

forgiveness of their sins, hundred of infidels have been converted, backsliders have been reclaimed, and Christians been made to rejoice in the coming Savior; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work, we surmounted obstacles, which we could not have hoped to overcome unaided by Him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.

But the time—the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We also saw, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a test to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming.

Thus we continued waiting and expecting, with no definite time,—and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still farther test to the churches,—another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosaic law, which had electrified and aroused to newness of life the Advent bands

throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth,—so that on

THE TENTH DAY OF THE SEVENTH MONTH

of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the crucifixion of Christ, the Paschal Lamb—"our Passover," was on the very day,—though not the hour, as some have believed,—of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave-offering, and as the Holy Spirit descended on the day of Pentecost—the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate,—as they would require a portion of this year to complete them—we could not resist the conviction that it was the true view of the time.

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readiness for the event. In this, however, we had very little to do, compared with what we might have done, had we commenced at an earlier day.—The work had been extensively done; yet we did all we could, and embarrassed ourselves by expending our means in the spread of publications explanatory of that position. But the alarm was every where made; the cry was every where given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more searching test, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the

position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, "yet forty days and Ninevah shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the time of Ninevah's destruction? No; he had only preached the preaching that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.—Jer. xviii. 7, 8. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that this last cry has been a test; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when he "rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Dost thou well to be angry?" We thus have an instance on record where God has justified the preaching of time, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgment against this generation and condemn it, for they repented at the preaching of Jonah; but this generation have not repented.

We have also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant.—When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. Had Abraham stopped to inquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son on the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me." No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would, had he withheld his son. God has brought us to mount Moriah, and he will deliver us, or provide for us a lamb.

As every cry of land, when a ship is nearing the shore, is an indication of its approach, although those cries are false; so the fact that God permits

his people to indulge the expectation of his coming, as an indication that it draweth nigh. When God led the children of Israel out of Egypt, they had reason to expect they might sooner enter the promised land, than they were finally permitted to; but what was duty in view of such expectations? It was surely to act as though they believed they should enter, and thus to be in continued readiness for it. To have disbelieved they should enter, would have been to sin against God; and they were finally, after approaching the very borders of the land, sentenced to wander thirty-eight years longer in the wilderness than they would have done had it not been for their unbelief. In view of such examples in the word of God, we should do great violence to our views of truth, if, because we were disappointed in the event, we should deny that God was in this movement. We believe that he was in it, that he permitted it, and that wise ends will result from it.

OUR POSITION,

We now find ourselves occupying a time, beyond which we can extend none of the prophetic periods, according to our chronology and date of their commencement. We are also, as we believe, past the time in this year, designated by the types, if they are to be fulfilled chronologically, for the Lord's coming. And the question arises, whether this does, or does not, demonstrate that our position is erroneous? Our opponents contend that time has disproved our whole position. And we, as honest men, wish to acknowledge all that time has proved to be wrong. We admit that it is proved that we do not yet know the definite time; but we have seen no evidence yet to disprove that it is at the very door, that it cannot be long delayed, and that the events are of those for which we look.

As we cannot extend the prophetic periods beyond the present time, we can, with our present light, have no more clue to the exact year of their termination: for if there is an inaccuracy in chronology, we have no means of knowing whether it is one day, one month, or a longer period of time; and it would not be surprising if in a period of 2300 years there should be a variation, more or less, from the exact time. But the fact that we have now run out our reckoning, is one of the greatest evidences that we shall have to wait but a little while for the events which are to mark the termination of those periods.

With regard to future dates, to which some are looking for the termination of the prophetic periods, we can only say that it will be time enough to look to them, when all the intervening time shall have expired. Our only safety is in continual watching: for if there is an inaccuracy in our chronology, these future dates may be as much too late, as ours may have been too early; and the authority, on which such are predicted, is far more questionable than that upon which we have relied.

While we are at the end of our reckoning, which has thus far pointed to the year of our expectations, it may not be amiss for us to examine the true chronological argument which is contained in the types. We find that there were various observances under the Mosaic law, which were shadows of good things to come, and we suppose that they must be all antitypically fulfilled under the Christian dispensation; but the point of interest, is, how far they are, or are not, to be chronologically fulfilled. We find at Christ's first Advent, a portion of the types were fulfilled as to time. Another portion of them were fulfilled, but not as to time. The killing of the pascal lamb on the 14th of April, was chronologically fulfilled by the crucifixion of our Savior the same day; and so was the offering of the first fruits on the morrow after the Sabbath of the pascal week, by his resurrection, the first fruits of those that slept. As God has thus

observed times in the fulfilment of those types, no man can deny but those which are unfulfilled may be fulfilled in their time. But there were other types which were not thus fulfilled; and therefore, it is not necessary that they should be fulfilled chronologically. The goat for the sin offering, which was slain on the tenth day of the seventh month, was fulfilled in the death of Christ the 14th day of the first month; and the scape goat, on which was laid the sins of the people, and led away into the wilderness the same day, was fulfilled in Christ about the first of the eleventh month, when the Spirit led him away into the wilderness, immediately after his baptism; and when John next beheld him he exclaimed, "Behold the Lamb of God which taketh away the sin of the world." The high priest also entered the holy of holies on the tenth day of the seventh month, but our High Priest entered the holiest of all in the third month, when he ascended into heaven itself, and sat himself at the Father's right hand, to make atonement for the sins of the world. We also find that some of the types, which can only be fulfilled at his second Advent, had their observance at one season of the year; while others, which shadow forth the same event, were observed at other seasons of the year. The feast of the wheat harvest, a type of the resurrection of the righteous, was in the third month; the coming of the high priest out of the holiest of all to bless the waiting congregation, was in the seventh month; the coming of the children of Israel out of Egypt, the passing over them by the destroying angel, and the slaying of the Egyptians, were all in the first month; the blowing of the Jubilee trumpet, and the deliverance of captives were also in the seventh month. As, therefore, the types which shadow forth the second Advent were observed on different days, they cannot all be fulfilled chronologically; and, if it is not necessary that all should be thus fulfilled, it may not be that any must; or, we cannot tell which day, should be thus distinguished. And as some of the types of Christ's first Advent were fulfilled on days which were honored by the observance of other types, and others—the leading the scape goat into the wilderness, and the entering of the high priest into the holy of holies—were fulfilled on days which had been honored by no observances; if we reason by analogy, and judge of the future by the past, they leave us entirely in the dark as to the day which will be honored by the advent of the Lord. And, therefore, we need to watch continually, in obedience to our Savior's commands, to live with our loins girt about and our lights burning, to live in daily and constant expectation of his glorious appearing. And while we are thus daily looking, if we should continue here, as it may please God to have us, for the trial of our faith, until the anniversary of those days which were chosen of God, and set apart for the observance of the rites of the Mosaic law, we may look to them with peculiar interest; and to those feasts which have never been honored by an antitypical fulfillment, we may look with still greater assurance; and yet it cannot be shown but that any day may witness the coming of the Lord. We are, therefore, now occupying a period of time in which we are to take heed to ourselves, lest at any time our hearts be over charged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position, therefore, is one of continual and confident expectation. With no time which must necessarily intervene between the present and the time of the Lord's return—having run out all the prophetic periods, according to our chronology and date of their commencement, being at the terminus of all historical prophecy; and occupying that point of time, to which the primitive church and the reformers looked, and which is designated by the signs of the times; we may daily and hourly look for the coming of our King,—no

knowing the day or the hour, or when the definite time is; and yet knowing that it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his appearing; yet willing to tarry here God's time, until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities.

It will be our purpose, the "little while" we may continue here, to present the doctrine of the Advent in all its purity; to show that we occupy the position of the church in its primitive state, in our adherence to the faith which was once delivered to the saints, being built upon the foundation of the apostles, Jesus Christ the chief corner stone; to show, that while we witness both to small and great, we say none other things than those which the prophets and Moses did say should come; to show that we are sustained by the wisest and best men of the church in all ages, and that the churches have sadly departed from the principles of interpretation adopted by the fathers of the church, and adhered to by the reformers, and which are sustained by all the standard Protestant commentators of the English and American school.

That we are sustained in our views of prophecy by the standard commentators, our opponents do not deny. Our views of prophetic time are neither new or novel. We are ridiculed for understanding the prophetic days as symbols of years, and yet Prof. Stuart says that "It is a singular fact, that the GREAT MASS of interpreters in the English and American world have, for many years, been wont to understand the DAYS designated in Daniel and in the Apocalypse, as the representatives or symbols of YEARS;" and "I have found it difficult to trace the ORIGIN of this GENERAL, I might say, almost UNIVERSAL custom."—*Hints*, p. 77. He also says, "For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain and so well fortified against all objections, that most expositors have deemed it quite useless even to attempt to defend them. One might indeed almost compare the ready and unwavering assumption of these propositions, to the assumption of the first self-evident axioms in the science of geometry, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any.—*Ib.* p. 8. Prof. Bush, in writing to Mr. Miller, says:—"I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a day as the prophetic time for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir I. Newton, Bishop Newton, Faber, Scott, Keith, and a host of others who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so far out of the way as to effect any of the great interests of truth or duty."—*Ad. Her.* Vol. 7. p. 38.

Writing to Prof. Stuart, Prof. Bush says:—"I am not inclined precipitately to discard an opinion long prevalent in the church, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the year-day calculations of prophecy, I am abundantly satisfied, and I confess, too, at once to the pleasure that it affords me to find that that which is sustained by age is also sustained by argument."—

Again he says:—"Mede is very far from being the first who adopted this solution of the symbolic term day. It is the solution naturally arising from the construction put in all ages upon the oracle of Daniel, respecting the SEVENTY WEEKS, which by Jews and Christians have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon the subject, and Eusebius tells us (Dem. Evangl. viii, p. 258.—Ed. Steph.) that this interpretation in his day was generally, if not universally admitted." "I have in my own collection, writers on the prophecies, previous to the time of Mede, who interpret the 1260 days as so many years, and who are so far from broaching this as a new interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of the principle which came down to them accredited by the IMMORTAL usage of their predecessors."—*Hierophant*, Vol. 1, p. 245. With such authority for adhering to the ancient method of computing prophetic time, we are condemned by those who are sustained in their position, neither by Scripture, custom, or common sense.

Our views of the prophetic symbols, by which it is proved that "we have arrived at a momentous era of the world"—Prof. Bush—are also equally well sustained. Wm. Cunningham Esq., of England, an eminent expositor, in speaking of the four parts of Nebuchadnezzar's dream of the great image, says, that they "are respectively applied by Daniel himself to four kingdoms, which have by the unanimous voice of the Jewish and Christian Churches, for more than eighteen centuries, been identified with the empires of Babylon, Persia, Greece, and Rome. The Targum of Jonathan, Ben Uzziel, Josephus, and the whole modern synagogue of the Jewish church, Barnabas, Ignatius, Chrysostom, Cyril, and according to Jerome, all the ecclesiastical writers of the early ages of the church; and Luther, Calvin, Mede, the Newtons, Faber, Dr. Hales, Scott, Clarke, with almost every biblical expositor of any note in the Protestant churches, all sustain this application of this vision; and our application of the remaining visions are equally well sustained; and the only way in which our opponents could avoid our conclusions, was by abandoning these principles. The editor of the Boston Recorder, the standard oracle of the N. E. Orthodoxy, in speaking of Prof. Chase's new views in opposition to those of these standard commentators, says:—"It must needs be acknowledged" "THAT OUR FAITH IS GREATLY SHAKEN IN THE INTERPRETATIONS, ON WHICH, IN COMMON WITH MOST OF OUR OWN BRETHREN, WE HAVE HERETOFORE RELIED: and which forms the FOUNDATION of the baseless theories of Miller"!! And he adds, that "Stuart and Chase have given us new views of the design and purport of Daniel's prophecies, and such as, 'we strongly suspect, will ere long obtain universal credence among the reflecting and sober-minded.'" Dr. Bond, the editor of the "Christian Advocate & Journal," the official mouth piece of the Methodist Episcopal church, in speaking of the same work, says,—"If his views in regard to the prophecies of Daniel, be correct, the long established opinion that the Roman empire is the fourth kingdom of the prophet, must give way to the more successful researches of Dr. Chase. Some other opinions which have been thought to be settled beyond a doubt, ARE TERRIBLY SHAKEN."

Thus it is admitted on all hands that we are sustained in our views of the historical prophecies, and of prophetic designations of time, by the voice of the Church IN ALL AGES,—and that it is our opponents who are forsaking the platform of our fathers, and the faith which was once delivered to the saints. And yet they accuse us of introducing novelties and

new views; while the views with which they oppose us are only the product of yesterday. Then why should we be condemned as heretics for adhering to the faith which we received from our fathers? Standing on that faith, we are brought down to our present position,—disappointed in the definite time, and yet assured that yet a little while, and he that shall come will come, and will not tarry. Indeed, so little dispute has there been as to the point of time in this world's history that we occupy, that even one of our opponents, Mr. Morris, exclaims,—“Who does not see ‘that all things are ready for the great consummating moral change of this world, which is to follow the sounding of the seventh trumpet, when the kingdoms of this world shall become the empire of Christ?’” *Mod. Chil.* p. 55.

That we are on the eve of some mighty and wonderful event, all are ready to admit. It is the burden of the poet's song; and the politician, the philosopher and Christian are all united in the admission, that mighty events are at the door. What is the nature of these events? is the great question at issue.

Respecting this point, there is a diversity of views,—there being three different theories now prominently before the public.

I. *The Belief of the Churches.* According to Mr. Morris, a prominent writer against the doctrine of the Advent, they believe that “under the gospel dispensation, there will be a universal prevalence of Christian principle, the cessation of war, and the war-spirit, settled tranquility, and permanent protection of property and person, the outpouring of the spirit upon all flesh, the conversion of the Jews and Gentiles, and their incorporation into the Christian Church;” “that there is but one resurrection, and one judgment, that both are universal, including the just and the unjust, and that the Second Advent of Christ is immediately connected with them;” “that those who live during the millennium will be fallible, capable of being deceived and misled by temptation;” and yet that there will be no devil to deceive them, Satan being bound during the 1000 years. The churches also believe that the reign of Christ is only spiritual; that after the 1000 years Satan, being loosed, will obtain the ascendancy in the earth; after which will be the general resurrection and judgment.

This theory was first broached by Daniel Whitby, who died 1728, and was adopted by such men as Dr. Hopkins, President Edwards, and others, until for the last century it has been the prominent belief of the Church. During the last 20 years, however, it has been greatly modified by many, who adhere to its general characteristics; and by others in the churches, it has been discarded altogether. Some understand the thousand years of Rev. xx. 4 as 360,000, each day being a symbol for a year. Others understand it as a long indefinite time; and that instead of the whole world's being christianized during that period, the religion of the cross will only be predominant, and that sinners, “like the sand of the sea,” will still exist on the earth. See *Stuart's Hints*, p. 133. Many are also denying that Christ will ever descend visibly to this earth. Prof. Stuart, so often quoted, and who occupies a most prominent position among the Orthodoxy of our country, being at the head of the Andover Theological Seminary, where he has a commanding influence in controlling the theological mind of young aspirants for the ministry, says, that he has “a deeper conviction than ever of the difficulties which attend the supposition of a personal, actual, and visible descent of Christ, and the glorified saints to the earth.” *Hints*, 2d ed. p. 153. Again. “All the prophecies respecting the appearance of the Messiah are invested with the costume of figurative language.” *Ib.* p. 183. And again. “Christ himself assumed a visible appearance” at his first advent “only that he might take on him our nature and die for sin. When he appears a second time, there is

no necessity of assuming such a nature.” *Ib.* p. 185. As the visible coming of Christ is thus rejected by the highest authority in the church, and as the churches feel no alarm at such a rejection, it is but reasonable to conclude that the views of the Prof. are not so much at variance with many in the church. The literal resurrection of the body is also beginning to be greatly scouted. Prof. Stuart says that the kingdom which the saints will inhabit after the resurrection, will be of a nature “incompatible with the residence of material bodies.” *Ib.* p. 181. Again, in endeavoring to show that the kingdom of God cannot be a “mundane, palpable, visible reality,” he says, “It is impossible in the nature of things, that glorified bodies should dwell in and belong to a material world.” *Ib.* p. 159. According to the Prof., therefore, God's kingdom will be invisible and unreal; and as the bodies of the saints must correspond to their residence, does he not discard the literal resurrection of the dead? Prof. Bush, another luminary, who is doing as much to mould the mind of the church as any other man in the country, in an elaborate work just from the press, denying the material revivification of the dead, says, “The resurrection of the body, if my reasonings and expositions are well-founded, is not a doctrine of revelation.” p. 5; and “the Second Advent of the Savior is not affirmed to be personal, but spiritual, providential.” p. 9. Many other prominent clergymen, and others, are denying the resurrection, the final judgment, the personal coming of Christ, and end of the world; and as they are unrebuked by their respective ecclesiastical associations, it demonstrates that such views are working like leaven in the churches. Thus, while the believers in a terrene millennium oppose us with a theory that is not 200 years old, those who have thus modified it are departing still further from what has been the belief of the church in all ages.

II. *That commonly called the Literalist's View.* This is a view extensively believed by many in England, who believe with us in the pre-millennial advent of Christ; and it also has many advocates in this country. They believe that we may now look for the return of the King; that with his return the Jews will return to their own land, and Jerusalem be rebuilt; that the Lord will dwell there; that the nations on the earth will go to worship him and keep the annual feasts; that the consummation will not be until the end of the 1000 years, but that at the advent of the Lord, the Man of sin will be destroyed, and the resurrection of the saints and martyrs transpire; that the earth will have a more genial climate and more fruitful soil; that men will be long-lived, and mostly holy; that after this state a short apostacy will follow, and that then the last resurrection and final judgment will take place. This view has many learned and brilliant advocates,—particularly in England—among whom are Bickersteth, Burgh, Fry, Hooper, Marsh, Madden, M'Neil, Noel, Pym, Syrr, Sabine, Stuart, &c., among the clergy; and Frere, Habershon, Viscount Mandeville, Granville Penn, T. P. Platt, and Wood, among the laity. We however are forced to differ from them in some material points. This brings us,

III. *To the Views of the Second Adventists*, by which designation our own views are known to the public. These are contained in short, in the following

FUNDAMENTAL PRINCIPLES,

On which the Second Advent Cause is based.

1. The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous, in their resurrection state.
2. The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrection, as brought to view in the 20th of Revelations. And the various portions of

Scripture which are adduced in evidence of such a period in time, are to have their fulfilment in the New Earth, wherein dwelleth righteousness.

3. The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

4. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of the world, and the restitution of all things.

5. There are none of the prophetic periods, as we understand them, extending beyond the present time.

These we believe are immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

These principles have been fully explained in the works of Wm. Miller, and the other numbers of the Second Advent Library. Our belief on all these points are the same as those put forth in the Address of the Committee of the Tabernacle, at its dedication, from which we copy the following:—

"In believing that this earth, regenerated, is to be the eternal abode of the 'children of the resurrection,' and that the great and glorious promises of Isaiah and the other prophets which are applied to a millennial state, are to be then fulfilled, we are sustained by the belief of the church in its purest and best ages; and in proof of which we have the testimony of not a few divines and historians in every age.

In opposition to this view, there is no trace of any belief in the primitive church from the time of our Savior prior to Origen, who flourished in the middle of the third century.

Bishop Newton says, 'the doctrine of the millennium was generally believed in the first three and purest ages; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection.'

In the first two centuries there was not an individual who believed in the resurrection of the dead, whose name or memory has come down to us, that opposed it; nor does there exist any fragment of the writings of any author that denied it. The testimony also is, that it was received from those who saw our Lord, and heard of him respecting those days.

Thomas Burnet, in his 'Theory of the Earth,' printed in London, A. D. 1697, states that it was the received opinion of the primitive church, from the days of the apostles to the Council of Nice, that this earth would continue 6000 years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth.

As Popery arose, it became less prominent, but was revived at the reformation, and was not supplanted by the doctrine of a temporal millennium till the time of Daniel Whitby, who died 1728. It is also admitted by all that this was taught by Barnabas, Papias, Polycarp bishop of Smyrna and disciple of John, Justin Martyr, Irenaeus, Tertullian bishop of Carthage, Cyprian, Lactantius, Methodius bishop of Olympus, Epiphanius, Paulinus, bishop of Antioch, &c. who were contemporaries and successors of the apostles. This belief was adopted A. D. 325, by the council of Nice, which consisted of 318 bishops, from all parts of Europe, Asia, and Africa. In the reformation, this was the belief of Tyndel, Luther, and Calvin. It was also the belief of the martyr Bradford, Goodwin, Gouge, Langley, Bunyan, Wesley, Burnet, the learned Joseph Mede, Fletcher, Horseley, Bishop Newton, Sir Isaac Newton, Milton, Sterry, Cotton Mather, and a host of others. In asserting this doctrine, we therefore only comply with the apostolic command, to earnestly contend for the faith once delivered to the saints.

The accomplishment of this glorious promise must be the next event in historical prophecy, when have been fulfilled all the events predicted which were to precede the consummation; and be it remembered, that the only prophecies claimed by our opponents to be unfulfilled, are those which they claim belong to a temporal millennium and the restoration of the Jews.

These predictions we have shown, by thus far unanswered arguments, drawn from the word of God, to apply only to the eternal state of the righteous in the regenerated earth, and in the restoration of the true Israel of God to their everlasting state, according to

the sure promise of God, made to our Father Abraham. As, therefore, no events of prophecy, now unfulfilled, precede the Second Advent, we shall not turn aside from the expectation of the immediate fulfilment of these glorious promises—even if there should be any seeming delay, until we can say, 'Lo, this is our God; we have waited for him, and he will save us.' We have no expectation of retiring from the contest till our King appear. We have enlisted for the war. Should time continue, the contest is well begun. Should the Savior come to-day, we intend to be at our posts. With regard to the time of that event, we expect it in the 'fulness of times,' in the fulfilment of all the prophetic periods, none of which have been shown to extend beyond the present. We are therefore looking for it at this time. Six thousand years from creation was the time when the primitive church was expecting the Advent. And Luther, Bengel, Burnet, Fletcher, Wesley, and others, all had their eye at about this period of time. But now the fulfilment of the prophecies, the end of the prophetic periods, and the signs of the times, admonish us that it is truly at the very doors.

To maintain the belief of the coming of Christ now at the doors, to restore this earth to its Eden state, and restore to it the righteous, we claim the same right that any of our opponents have to present a contrary belief. And we mean to be put down neither by the spiritualizing of the word of God, the wresting its alphabetical and common-sense meaning, or by the sneers, scoffs, sarcasms, or falsehoods of those who oppose us—the principal forms of opposition with which we have had to contend.

When it is shown, by sound argument, and the sure word of God, that no second personal coming of Christ, and restoration of this earth to its Eden state, is taught in the Scriptures, then we shall cease to look for the coming of the Lord; and not till then. We are ready and anxious to meet any and all candid arguments which may appear to any to militate against these truths; and we claim an equal privilege to present, in return, the strong arguments and the promises of God upon which alone we stand. In the discussion of this great question, the truth or falsity of which vitally affects every son and daughter of Adam, we ask for a candid hearing, and are willing to abide an impartial examination.

In support of our positions, we rest solely upon the testimony of the word of God, in its plain, obvious, and literal acceptation, and as understood by the apostles and their immediate successors. To the law and the testimony we appeal; for we expect none other things but what Moses and the prophets have said shall come. We place no reliance whatever upon any visions or dreams, mere impressions, or private revelations. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." "Search the Scriptures," said our Savior; and from them we profess to be able to give a reason for the hope that is in us, to every man that asketh us. Neither have we any confidence in the stability of those whose hopes are based upon impressions, and not upon the word of God; for when their impressions are gone, their hopes will disappear with them. But the word of God endureth forever, and those whose hopes are grounded upon it cannot be shaken, whatever may betide.

Believing as we do that we are living in the very crisis of this world's history, we have endeavored to be faithful, in presenting to the world the evidence of our belief. In doing this we have not trespassed on the rights of any, or conducted ourselves differently than our enemies acknowledge they would do if they believed with us. And yet to our astonishment, men of all classes and parties have united in opposing us—not with arguments, but with the most malicious falsehoods that a depraved heart could suggest. Why is this? we inquire.—It has been replied that we encourage idleness, and induce men to leave their business, to waste their property, and to leave their families unprotected for. This is not true. While some have thus taught, we have protested against it. Those who "walk disorderly, working not at all, but are busy-bodies," we have felt it our duty, to "command and exhort

by our Lord Jesus Christ, that with quietness they work and eat their own bread," and that they "be not weary in well-doing:"—believing with the apostle that "if any would not work, neither should he eat." We have, however, advised those who wished to be relieved from the cares of this world for a few days before they expected the Lord, to lay by for a time, and prepare for and await the result. But if this was a crime in us, it is also a crime in those who accuse us. Says a political paper in reference to a mere presidential election:

"Spend the little remaining time in hard work among the doubting, the lukewarm, and the open enemy. Forget business—forget everything but your country till the election is over, and then you will read the result with a clear conscience.—*Mer. Journal.*"

And we know that in advocating the present election, more time and money have been expended, a thousand times over, than have been expended in circulating the evidences of the coming of the King of kings. In the opinion of the world, this is, however, all right and proper; but if we act in accordance with our faith, in view of our eternal well-being, we are, by those who do the same things, condemned and censured as inconsistent.

We have advised none to waste their property. But we have taught that we were only stewards of God, and that if any have this world's goods, having the love of God in them, and seeing their brother have need, they will not shut up their bowels of compassion; and also, that if any man can do more good in the advancement of the cause of God than in their regular occupation, they will do so.—But we have examples for thus doing in the days of the apostles. Matthew left a good business that he might follow one who had not even a place to lodge. Peter left the labor which was his living; and so did James and John, and left their father also, to follow the same leader. Many rich men sold their property; and in one place property worth 50,000 pieces of silver was burned up, under the influence of what the world called a delusion.

The various falsehoods which have been industriously circulated against us, we have refuted, and in vain challenged the world for their proof. And again we ask, why is it? Why should the preaching of the immediate coming of the Lord awaken such opposition from such different quarters? The gambler, the libertine, the drunkard, and the profane all unite in opposition to this doctrine; and strange as it may seem, the professed church of Christ has united with them in opposing it. How could this be, unless the church had lost her love for the Savior's return?—unless, as Prof. Gaussens, of Geneva, says, "these are times of lax theology and infidelity?" We can conceive why the profligate and the unprincipled should hate these truths; for it presents to them the judgment, before which dread tribunal they must stand; and it unmasks the hypocrite, and shows his heartlessness, so that he too may hate it.

But why should the child of God—the humble teachable child of Jesus, not love to hear this cry? And yet we know that the church has united with the world, with the profligate, and despiser of that which is good, in ridiculing those who look for the Lord. We therefore feel that the church cannot be right. And we know too that the devil is not on our side. We are therefore encouraged to persevere, believing that we are approaching "the last act in the great drama of the world." Believing with Prof. Bush, that "If we take the ground of right reason, we must believe that the present age, is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 15.

Boston, Wednesday, November 20, 1844.

WHOLE NO. 185.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same

THE "CHRISTIAN WATCHMAN."

The unparalleled depravity of its course in reference to the Adventists—its falsehoods—injustice—duty of all friends of truth and justice!

To the Editors of the *Advent Herald*—

DEAR BRETHREN,—If my astonishment and grief at the course taken by professedly "Christian" ministers, churches, and editors, towards those who are "looking for the glorious appearing of the great God and our Savior" had not been raised before to their greatest possible height, they certainly must have reached that point by the articles on "*Millerism*," in the *Christian Watchman* of November 1st and 8th inst.

The inquisitorial malignity—the disregard of all decency—the studied contempt evinced in the remarks and false statements of those articles, for those who, in the very worst light in which they can be viewed, should call forth a *Christian's* pity, demand that I should say a few words upon them in your columns.

And allow me to begin by referring a little to the past, to show that the interest I feel is not without its reasons. It is well known that the *Watchman* is a principal organ of the Baptist church, and in that church I was brought up. An account of my father's life and death, as a worthy and successful servant of Jesus Christ, stands upon the pages of one of its periodicals. It is among the most distinct recollections of childhood and the fire-side, that the Baptists were once permitted to bear reproach for the truth's sake, perhaps as much as the "*Millerites*" do now.

Some of the first instances of their administering the ordinance of baptism in my native town, were honored by the presence of a party, near the shore, with drum, fife, and swivel, in full operation, all of which was borne with so much Christian patience, that, with other reasons, I was led to associate a Baptist and a disciple of Christ together as one and the same thing.

But I have learned since, and particularly by the history of the Adventists, that this was only for want of farther experience. I now see that there are Baptists who can act as unworthily towards their Advent brethren, as the enemies of the Baptists have towards them—that Baptist ministers, even, do very much as other people do who are notorious for telling lies. And perhaps it will be seen, too, that the opinion they have expressed to the world of the honesty of their brethren is the most *natural* that could have been expected.

I have always regarded it as a peculiar honor to the Baptists that Mr. Miller should be of their number, though it is not improbable that that is the reason why some of his brethren feel in duty bound to cherish a peculiar hatred to his views of prophecy.

The leader and special agent in promoting such a feeling, it is well known, is "J. Dowling, A. M.," &c. &c. He has the honor of being the first to enter the lists against Mr. Miller, and his "*Reply to Miller*" is worthy of the first place among the many remarkable productions which have appeared on that

side of the question. They have uniformly given evidence that their authors knew not what they were about, and while they were loud in speaking of Mr. M.'s "ignorance," it was clear that this was only an attempt to hide their own fault by ascribing it to him. And everybody knows that a man who speaks of things he understands not is very likely to say that which is not true.

And well do I remember the interest I felt on the appearance of Mr. D.'s "*Reply*," to know its contents, and also the disgust that filled my mind on finding that he had shown his incapacity for his task, by his "ignorance," or disregard of what he should have known to be the truth. This work has done more, probably, to open the eyes of those who had eyes, and to poison those who had not, in the Baptist church, than any other work on the Advent question. The author was under the necessity of making out a whole cluster of misstatements, or *improvements of Scripture*, in order to make out what he calls "the absurdity upon which Mr. Miller builds his whole theory of the coming of Christ in 1843," viz. "that the little horn of Daniel viii. sprung out of one of the four horns upon the head of the goat, more than a century before the goat had any existence." *Dowling's Reply to Miller*, p. 19.

Nothing could be farther from the truth than to ascribe this "absurdity" to Mr. Miller, and although this misstatement of his views, on which the *Reply* is chiefly based, has been pointed out, the falsehood has never been confessed, but, on the other hand, the exposure seems only to have aroused every element of depravity in the heart of its author, into greater activity.

However, in every one of its manifestations, so far, the malignity of the inquisitor has been so much more apparent than the zeal of the defender of the faith—wounded pride than scriptural piety, and personal resentment than love for the truth, that, whether the author of the "*Reply*," may have appeared in disguise as the correspondent of the "*Baptist Advocate*," of the "*N. Y. Commercial Advertiser*," or the "*Watchman*," his *mark* is never absent from his communications if his proper signature is. And whether he volunteers the sanction of his name and influence to the slander about "*ascension robes*," or gives publicity to the heresy of "the Unitarian Publisher of the *Midnight Cry*," warns his countrymen of the intended "mission of the *Millerites* to England," by despatching a message of falsehood and slander beforehand, or stands forth as a public mourner for deceased Advent "*babies*" that are still living, it is very easy to see that the evil spirit is punishing his poor victim by making every one of his efforts to save himself the means of sinking him deeper and deeper in the mire.

If Dr. Breckenridge could say of the "*Reply*," that "it can have no other effect, except to bring the whole subject of the prophecies into ridicule, or to promote the cause it attacks," what can be said of the sleepless malice which has seized upon every opportunity to vent itself by "more shallow, absurd and worthless" efforts down to the present time?

We make this special reference to Mr. D. because his position has an important relation to the spirit and practice of the *Watchman*, and of the anti-advent portion of the Baptists generally. He is the leader, they make up the army. He is the oracle, they respond to his annunciations,—they repeat his falsehoods, give currency to his slanders, and the members of the Baptist Church, in your city and elsewhere, who have been known to express the most deadly mob spirit of late, towards the Adventists, have no doubt been misled by him.

A prominent place among his subalterns in this crusade, is occupied by the *Watchman*. And if the possession of his spirit entitles it to consideration, it should have the first.

We here give a short catalogue of its statements,

which look very much like the statements of other people, when they tell downright lies:—

No. 1. That "On Tuesday evening in the Millerite Church, corner of Chrystie and Delancey streets, Mr. Storrs publicly recanted his egregious folly and madness in the matter of the second advent." And,

No. 2. That "Himes next took the stand in the confessional, and forgetting, we presume, that he had been both the deceived and the deceiver, rated the people pretty harshly for their infatuation, and urged them all to go home and to work, and stepped down from the rostrum." Hundreds of witnesses could be found to prove that "Himes" was as far from "the Millerite Church at the corner of Chrystie and Delancey streets," on the evening he is said to have been there, as Portland, Me. is from the city of New York.

No. 3. That the editor of the *Watchman* will "publish no unfavorable report of their affairs (Mr. Himes' or Mr. Bliss') without indisputable proof." The contents of the same paper gave the lie to this assertion, as will be seen by the following:—

No. 4. That a "shoe maker in Division street, began to give away all his stock, but his son came in during the process and caused him to be sent to an insane hospital till the excitement of his mind was abated."

No. 5. That "in New York and in Brooklyn, vast sums have been given up by those who imagine that the end of all things is at hand."*

No. 6. That "two sweet little children, through exposure to the cold and damp night air in a camp, near Philadelphia, where their misguided parents, with a multitude of other victims of the delusion, had been encamped for two or three nights, awaiting the end of the world, were found perfectly cold, stiff, and dead."

So much as a specimen of the *Watchman's* regard for truth. The public can judge of the rest. I now call the attention of your readers to the "justice" and generosity of the editor of the "*Christian Watchman*": "How far this delusion has been made use of by designing knaves for sinister purposes, it is impossible to say, but that it has been so used to a considerable extent, there can be no doubt. Its unfortunate votaries have thrown in their gold and silver and bank bills, as well as watches and jewelry, without requiring any account from their leaders, some of whom have also conducted an extensive and profitable trade, in books, and if report be true, they have thus amassed large sums of money. An individual, well known in this city, formerly a preacher of the sect called *Christians*, is said to be in possession of a large amount of money obtained by the influence of this excitement; and public indignation has been much excited against him in consequence. We can hardly conceive of a character more entirely depraved, more completely lost to every obligation of justice and honesty, to say nothing of religion, than the man who would receive the spoils of his fellow-men by bringing them under the influence of a delusion so destructive and pernicious. That such a man should feel the scorn and contempt of every honorable mind, is to be expected, when his character is known; but a more fearful reckoning awaits him at last, unless he repents of his sin, and obtains forgiveness of his God."—Nov. 1.

Again:—

"Some of the crafty and designing men who have for years past been supported by the voluntary contributions of men and women, who were simpletons enough to believe their assertions that the world was coming to an end in April 1843, or in October, 1844, and therefore property would be of no further use, have doubtless found this preaching and publishing *Millerism* to be too profitable a business to give it up so easily."

And again:—

"Part of this money has doubtless been expended in publishing the worse than useless trash, with which the city has been flooded by hundreds of thousands of copies, under the names of *Bible Examiner*, *Midnight Cry*, *True Midnight Cry*, &c. &c., confidently predicting the end on the 22d or 23d of October. The leaders in the delusion doubtless understand, better than you or I, what has become of the remainder."

Once more:—

"As to the leaders, I would charitably hope that some of them are themselves deceived, that they are too pitifully ig-

* See the letter of Bro. Matthias of Brooklyn, in another column.—[Eds.]

norant to know any better. I cannot hope thus charitably of them all. As I looked upon the receding form of the notorious Himes, as he left the house shortly before the close of the meeting, after advising them to hold no more public meetings till Christ came, but quoting the language of Isaiah "to enter into their chambers, till the indignation be overpast," I could not resist the impression, that this device was adapted to an artful expedient, to avoid the indignation of an outraged community, which probably he feared would overtake him, if he should stay long enough in the city to witness the failure of his own prediction."—Nov. 8.

All this libelous slander is spread before the public by this *Christian Watchman*, serving to add to "the excitement already tremendous," and while scattering fire-brands, arrows, and death, exclaims with an air of evident satisfaction, "*Trouble among the Millerites!*"

And now mark its "*justice*," when called upon to correct these infamous aspersions upon personal character, gathered from "*report*."

"Messrs. J.V. Himes and Sylvester Bliss have called on us since the appearance of our last paper, complaining of the severity of our remarks in an article on 'the end of Millerism,' in its bearing on the 'advent leaders,' denying the truth of the reports there alluded to, and exhibiting a copy of the 'Morning Post' of Saturday last, and of the 'Daily Mail' of Monday, containing two or three columns of denials, affidavits, &c. with the request that we would copy it, as an '*amende honorable*,' to use the words of Mr. Himes. As we have published none of the reports alluded to in that article, we felt under no obligation to copy it."

One more specimen of its *justice* and generosity shall suffice:—

"The operations of Mr. Himes have been extended over a wide space, north, west and south, and he declares in the most solemn manner that they have all been fairly and faithfully conducted. If this can be made to appear, it certainly ought to be done."

But why should we be surprised? is it not all *natural* that such a judgement should be formed in the case by such *men*?

The abominable wickedness of another class of your enemies, *nominally*, appears in the following extract from one of the most respectable daily papers in your city:—"The blasphemous wood cut representation of the 'End of the World'—accompanied by extracts from Miller's letter, and other advent documents, which has been hawked about the streets, during the week, past is said, upon good authority, to have originated in the office of a venal print, which has done its best to excite mob violence against the Adventists, and has even now the hardihood to charge the odious wood cuts upon them as an additional incitement of public indignation."

And is there not too much reason to suppose that the class of enemies now under consideration are in the same condemnation? You are spoken of by them as "*designing knaves*," &c., &c., because it is "*reported*" that you have found this preaching and publishing Millerism a profitable business." Well, admitting all that is *reported*, are you the only ones who "have found the preaching and publishing of the worse than useless trash, with which the city has been flooded," on the subject, "a profitable business?"

Has it passed from the memory of your accusers that such useless trash as "MILLER USED UP, FOR A SHILLING, BY JOHN DOWLING, A. M." &c., has been hawked about our cities, and advertised in true Yankee style, by show-bills that would become a theatrical notice? And do we need to depend on "*report*," for proof, that the famous work of Prof. Chase has been retailed about by agents from his own family?—Still further, is it not known that the publishers of "The prophecy of Daniel literally fulfilled by N. Colver," were applied to by some of your friends for permission to publish *gratuitously*, a few thousand copies of that work bound up with a review of it, that they would not grant permission to do so, unless they could receive a liberal *bonus*.

Or is it a greater proof that men are "*designing knaves*," to "publish Millerism till the city has been flooded by hundreds of thousands of copies," at *free cost*, than it is for their ministerial accusers to turn travelling merchants for the purpose of selling their own "*trash*" which few, under ordinary circumstances, could with difficulty be hired to read? It has passed into a proverb, we believe, that "a certain class of females have no confidence in female virtue." And is it not perfectly natural that men who have been connected with the "*business*," in such a manner, should consider all who have anything to do with it "*designing knaves*."

It appears, too, by the article from which we have already quoted, that the generous and public spirited editor of the *Watchman* is about to investigate your affairs, for the purpose of doing "*justice*" to Messrs. Himes and Bliss." But it appears to me that justice demands that something else be done before such a dignitary be allowed to "call for persons and papers," and to enjoy free access to your premises.

One thing, by the way is very certain, either our public watchmen are greatly in fault, for having permitted such "*knaves*" to go at large so long as they have, or else they are equally in fault for slandering honest men. And if the *lex talionis* does not reach the guilty here, they will feel its authority and confess its justice.

But this editor of the *Watchman* has proved that he is at present disqualified either to testify or to judge in the case. Even our secular papers are ready to correct a falsehood when it is proved to be such, but this "*Christian*" editor who is as ready as any of them to receive and circulate the falsehood, in substance at least, when called upon to correct it, why, he "has never published the reports," and if Mr. Himes' honesty "can be made to appear it should certainly be done." Now, by refusing to correct the injurious report he had virtually endorsed, he has shown that there is neither truth nor justice to be expected at his hands. I should as much expect that the Pope would thank a man for showing him from the Bible that he is the great Anti-christ, as that such a man would wish to have the truth appear, after having pursued the course he has.

Already he has had proof of the readiness of the mob to respond to his ideas of truth and justice: is anything too base for him to circulate, if there is any possibility of gratifying his too apparent thirst for blood? If you have done anything worthy of death, you should not refuse to die; but never allow yourself to fall into the hands of those whose hatred is as deadly as if they had "bound themselves with an oath that they would neither eat nor drink till they had killed" you.

When the appointed watchmen upon the towers confess themselves the accomplices of banditti, they should be treated as such. Woe be to the frankness and simplicity which confers with them in confidence and honor. You have erred, if the *Watchman* may be believed, already. But beware! If any person can produce an instance of one who has been wronged, or has any just complaint to make, let it be done, but to allow a bold and unprincipled enemy, in his present attitude, to visit your premises in the light of an impartial, candid, and honest auditor of your books, would be as unjust to yourselves, as to allow an armed assassin to enter your dwelling, to bind you, and then use the dagger as he might see fit.

You should insist that the editor recall the slanders he has published—make a confession—and give security for decency and honesty, before you hold any further intercourse with him. The baseness of his course has begun to work its punishment, even now. One of the most venerable members of his own denomination, and one of his subscribers, I am told, on reading the articles now under consideration, destroyed the paper as soon as it came into his hands, after reading it, lest it should pollute his family. And certain we are that all his brethren, whether Adventists or not, who have any regard for fair dealing, or even for decency, to say nothing of Christian propriety, will discountenance his course. "That such a man should be the scorn and contempt of every honorable mind, is to be expected, when his character is known; but a more fearful reckoning awaits him at last, unless he repents of his sins, and obtains forgiveness of his God."

He has had his day, it is time for him to prepare for the retribution.

AN ESSEX COUNTY ADVENTIST.

Nov. 15th, 1844.

Vast Sums of Money!!

The leaders of the Miller delusion—"Christian Watchman."

"For without are dogs, and whores, mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii. 15.

If this text is true, then the Ch. Watchman and its NY correspondent, not only are found in the worst of company, but very naturally associated, and cannot go into the city of God, (Rev. xxii. 14,) without signal repentance.

Bro. Bliss,—my residence is in Brooklyn, and I have the opportunity of knowing that the statement in the *Christian Watchman* that "vast sums of money were given to the leaders of the Advent faith in that city," is entirely without foundation. I myself, from New York and Brooklyn, did not receive exceeding \$7.00 through the whole season of the excitement, and gave it away as soon as received, in some instances, or soon afterwards as occasion required. Beside this, I gave away not far from \$50, not to the leaders, but the poor brethren and others who thought it their duty to go from place to place to sound the alarm: as Mr. Dowling said he would if he believed the doctrine of the immediate Advent of our Lord; with this difference, they did not cry in the streets, and get into the mad-house the first day, as

Mr. Dowling certainly would, if he should run through the streets crying the Lord is coming, with no more argument for it than he has employed against it. As to New York, I also had the opportunity of knowing that the leaders gave away all their money, rather than received vast sums and hoarded them up.

These slanders can do us no harm. None will believe or publish them but such as "love or make lies." Yours in hope of soon being where such companions will cease to trouble.

BARNET MATTHIAS.

Brooklyn, Nov. 12th, 1844.

The above is from one of the leaders referred to by the N. Y. correspondent of the *Watchman*. So we nail them to the counter.—Eds.

LETTER FROM BRO. J. LENFEST.

BRO. HIMES:—It is frequently asked what shall we do, now we have met with another disappointment? If you have room in your paper, I should like to make a supposition; and if one can tell what they would do in the supposed case, then, perhaps, they may be able to form some idea of what our course will be.

Suppose a ship in the middle of the ocean springs a leak, and all hands are called to pump her out; but after working a long time, it becomes evident to all on board that she will soon go down, or become completely water logged. In this extremity, the boat is lowered, and as much provision and water put in her as she will carry, with the crew; the officers then take an observation in order to learn their latitude and longitude, and the course and probable distance to the nearest land.

And now, having provided themselves with a chart and compass, they shove off, and shape a course for the land,—leaving the old ship to her fate, sorry indeed that they are obliged to leave her, yet with a consciousness that they have done all they could to save her. Well, they row on many days, and at length the cry is heard, LAND HO!!! Immediately all eyes are turned in the direction pointed out; and, sure enough, there, to all appearance, is the land stretching along the horizon, and every heart is cheered with the pleasing hope of soon being in a place of safety; night however shuts down upon them and hides the pleasing sight from their eyes; but nothing is talked about, or thought of, but the land to which they are fast hastening. Morning at length dawns upon them, and all eyes are directed towards the point where the land was last seen; but, alas, it is not there: huge clouds that hang over the place tell the cause of the disappointment,—it was a fog bank. Well, the disappointed crew lay on their oars for a few moments, disheartened; and inquire what is to be done? But they remain not long in suspense; reason answers, that they have left a sinking ship, in search of land, that it is somewhere ahead, and that it is of no use to think of going back to a sinking ship; neither is it of any use to lay here; and of course there is but one alternative and that is to pull on, knowing that they have the right course.

Well the boat again moves forward, impelled by arms that gather fresh strength from the thought that they are in the *right track*, and that every stroke of the oars is bringing them nearer and nearer their destined port? Day after day passes on, and now at length their provisions and water begin to fail them; the hot burning sun beats down upon them by day and the cold winds chill them by night. But still they are kept up by the hope that soon they will be where their wants will all be supplied, and their hopes all realized. And now again the welcome sound is heard, land ho!!! And this time it appears plainer than before, and some of the most sanguine even fancy that they can trace the happy shore all along, with its pleasant bays, and safe harbors and, even

discern the mast of the ship as they lay snugly moored, safe from all the storms and tempests to which they themselves are exposed. Every heart is thus gladdened and every hand is busily employed in making preparation for a safe and speedy landing. But alas, they are once more doomed to be disappointed. The supposed land rolls over and over and dissipate into thin air; and now their poor hearts are almost ready to break, and many are just ready to give up in despair. But reason again comes to their aid, and represents to them that they *certainly have the right course*, and that it would be the height of folly to think of returning to where they left the old ship, because she must be, at the best, but a poor water logged wreck, if indeed not already sunk; and now they certainly must be near the land; and therefore the part of wisdom in them would be to exert their little remaining strength to make the long looked-for land without delay.

Once more the oars are plied with a full determination to make the land or perish in the attempt. Accordingly they toil on a few days with saddened yet faithful hearts; night overtakes them still on the ocean, and a fearful storm is gathering over their devoted heads; the muttering thunder warns them of its near approach, and all the elements seem combining for their destruction. But still they toil on, knowing that their only hope is that they may gain the distant shore before the gathering storm shall burst upon them. The night wears away, slowly and still the elements are held in check; at length the morning dawns upon them, the clouds disperse from the east, and the sun shines in all its glory; and before his piercing rays, the mist that rests upon the bosom of the ocean vanishes away and discloses to their enraptured view the land, the beautiful land for which they have been toiling; with its verdant fields, and towering wood-lands, while here and there the beautiful groves of orange and cocoa gracefully interspersed with the fig and bread fruit tree, seem to invite them to partake of their grateful fruits; these streams of pure water flow from the hills, wattering all the plain below; and, the sight of their dear friends, who stand ready to receive them with open arms, amply repays them for all their toils and hardships. Deep gratitude swells every heart, as they look back upon the open sea, and behold it worked into fury by the fierce storm that has burst upon it, and which not long before had threatened to overwhelm them in its fury; but they are now safe in the bosom of their friends, secure from the storm that would have swept them to destruction.

Now what would have been the result, had they been discouraged after the last disappointment, and turned back to look for the old ship, or had they concluded that they would look no further for the land? They would have been lost.

Well, the advent people have been placed in just this situation. They found themselves on the wide ocean of time, in a leaky ship; and after making an effort to free her, which proved unavailing, obeyed the order of the Master to come out of her; and after preparing ourselves, and getting an observation, and learning the course and distance to the heavenly port, we pushed off from her with our chart and compass in our hands,—sorry indeed to leave her in such a state. After leaving her, we pulled on many days with a sweet consciousness that we were in the path of duty; on our way to the fair Canaan of rest that remaineth for the people of God. About 1843, the cry was heard land ho!!! The enquiry was made, *where away*. It was pointed out to us, and upon an examination of our chart, it really appeared plain that this was the land; and we become very much elated at the prospect of soon making the much desired haven of rest.

The current of time carried us swift on towards the point; but, alas, just as we come up with it, it vanished from our sight; and time proved to us, what our great navigators failed to do, that it was a kind of a fog bank. But what were we to do? We had left a sinking ship behind, and started for the land; and our having taken a fog bank for LAND did not make it so; and there now remained but one of three ways for us to take; one was to go back to the old ship. This we could not do, for our captain told us in so many words "that if any man drew back, his soul should have no pleasure in him." Another way was to stay where we were; but this was objected to by Peter and Paul, and by many more of the crew who were for pressing forward, and hastening towards the shore; and in fact our own experience taught us that there was no stopping place for us in those seas; for if we did but lay on our oars a few moments the treacherous under-currents would draw us off our course. This would not do; so we were obliged to take the only remaining course, and press on towards the heavenly port. Therefore we still kept on, looking for the land knowing that "now our salvation was nearer than when we believed." In this way we continued on many days, until at length another point was discovered, which we were almost sure was the land; and indeed it seemed as though faith was almost lost in sight, and we looked forward to the point with almost full assurance that then our joy would be complete. But the day passed, and like the poor seaman, our hearts are almost broken, and some of the dear children are almost ready to give up in despair. But let us reason from the Bible, and see if we have cause to despair. Paul tells us that we "have need of patience that after we have done the will of God we might receive the promise"—Heb. x. 36, and that this is the will of God, even our sanctification. Our Savior prays the Father that he would sanctify them through his truth, and says thy word is truth, John. vii. 11. And now we have believed this truth, and the word has brought us just where we are, thanks be to our kind Heavenly Father. The midnight cry has been heard; the wise virgins have arisen and trimmed their lamps, and understand where they are; while the foolish have gone away to look for oil. And now if we go back to the old ship that we left, she is water logged, and while we are gone the Bridegroom will come, and we shall be shut out.

"Let us then run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." We have been toiling on now for some days since our disappointment, and still we find ourselves on the wide ocean of time; and "darkness covered the land, and gross darkness the people." A storm is brooding over the land, the elements are combined to destroy us; but still we must strive to gain the prize. Our only hope is that when that storm bursts upon this world, our names may be found written in the Lamb's fair Book of life. The night is fast wearing away; and still the elements are held in check; and ere long I do believe the bright morning of the Resurrection will dawn upon us, and the Son of righteousness arise with healing in his wings," and then these dark clouds will disperse, and bring to view the fair Canaan of rest that is for the faithful in Christ.

Baltimore, Md. Nov. 8th, 1844.

Scene in the East.

"We have had a dreadful conflagration in Jassy, which has been making a salamander of me for the last ten or twelve days. We have been living in fire, and during the heat of summer, it was a visitant by no means welcome. Two hundred and forty-seven houses

were burnt in my quarter alone, and my house had a narrow escape. The account has been carried by some as far as one thousand houses, which is exaggerated. The circumstances were appalling. Nothing can be conveyed by description, to those who have not witnessed these kind of conflagrations. They spread with a frightful rapidity, conducted by the combustible material of which a great part of the city is built, and by the universal roofs of shingle. The wind was blowing a simoon at one time, and in the afternoon a thunder storm, charged with electric matter collected during weeks of drought, hovered in a black, dense mass in the distance, that gave one to see the effect of the fire still blazing, and throwing up its white volumes of smoke and glares of flame, mingling with the black cloud, and then lightnings; when the storm assumed the character of a whirlwind, lit up the streams of flame in every direction, and confounded the dust with the smoke issuing in all directions.

"The inhabitants, in the most dreadful consternation, were flying with their effects, when they could not know where to turn and blocking up the streets. Day was converted almost to night. I could not see my hand before my face, and knew nothing, but that the danger was imminent and might engulf me in a moment, for the fire seemed around the hundreds and thousands running in every direction. I could not return to my house for my retreat was intercepted. In the meantime the fire was raging with dreadful violence and rapidity, and the rain fell. This lasted for some time, when the clouds burst and poured their torrents down. Then and then only, was an interval of some security felt. It lasted during the night, and left protection to those who had a roof to shelter them.

"The first approached on one side to me about three houses distant, and their courts, or fifty or sixty paces, and on the other side about thirty paces. The wind might at any moment have turned and destroyed the property. A mile in breadth and a mile and a half in length have disappeared almost. Three churches, and some of the mansions of the Bozards, are the same imposing ruin, and the chimneys of the others stand alone, like blackened columns, to commemorate the disaster for the rest of the buildings which were burnt.

SOME THINGS WHICH CONSTITUTE A CHRISTIAN.

1. A sincere desire to glorify God in all we do, manifested by right action.

2. A hungering after correct knowledge of God, and a sweet delight in contemplating the wonderful works of the Almighty to the children of men.

3. An undoubted belief in the authenticity of God's revealed word, which proves itself to be genuine only when we practice what we believe to be truth.

4. To possess the spirit of Jesus Christ, and exhibit it in all we do or say, at home or abroad, ever remaining on teachable ground, having no fellowship with the works of darkness, but reproving them. Christ-like, not having men's persons in admiration because of advantage.

5. To walk in Christ as we have received him, holding fast the beginning of our confidence, without wavering, steadfast unto the end, with joy and satisfaction, counting him faithful who has promised to do more than we can say or think, for the faithful in Jesus Christ.

6. A heart full of the love of God, and a holy zeal to promote every enterprise which has for its end and aim, the glory of God, and the future well-being of the human family.—*Morning Star*.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 20, 1844.

Address to Adventists.

DEAR BRETHREN AND SISTERS—

Since our most ardent expectations have not been realized, let us humbly, and thankfully, and faithfully improve the time that may yet be allotted to us here.

Like the cloud which the anxious mariner has mistaken for the last headland at the entrance of his long wished-for port—a mistake arising from the fact that all the previous landmarks, and all his calculations showed that his voyage was near its end—the last point to which we have looked for the great deliverance has passed away. The remarkable movement which has resulted from our late expectations, though we may not be able fully to account for it, cannot but be regarded, by every one who has been materially affected by it, as a most remarkable and instructive providential event. It was entirely unanticipated by ourselves, and equally uncontrolled. And it has its meaning!

But even if we were unable to understand the reasons for it, or its purpose, in all respects, it would be our most obvious duty, as it would be our safety, to hold fast the position into which we have been brought. It is safe; for he who is prepared for the coming of the Lord, is prepared for anything which God can allot to a righteous man; and that this is our duty is very evident from the doctrine, the experience, and example of the apostolic church.—And never was our position so clearly apostolic as at the present time. Their hope is our hope.

They looked to the regenerated world as their future and immortal inheritance! So Paul declares in his epistle to the Hebrews:—

"God, who, at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, WHOM HE HATH APPOINTED HEIR OF ALL THINGS, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto the angels hath he not put in subjection THE WORLD (*o i k o u m e n e n*, the habitable earth) TO COME whereof we speak; but one in a certain place testified, saying, 'What is man, that thou art mindful of him? or the son of man, that thou visitest him? thou madest him a little lower than the angels: thou crownedst him with glory and honor, and didst set him over the works of thy hands, thou hast put all things in subjection under his feet.' For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him; but we see Jesus, who was made a little (*margin, little while*) lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, in bringing many souls unto glory, to make the Captain of their salvation perfect through sufferings. * * *

And for this cause he is the mediator of the new testament, that by means of death, they which are called might receive the promise of ETERNAL INHERITANCE. To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? are they not all

ministering spirits, sent forth to minister for them who shall be heirs of salvation? But unto the Son, he saith, Thy throne, O God, is for ever and ever (*in the world to come*): a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish; but thou remainest; and they shall wax old as doth a garment, and as a vesture shall thou fold them up, AND THEY SHALL BE CHANGED: but thou art the same, and thy years shall not fail. * * *

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, 'Yet once more I shake not the earth only, but also heaven.' And this word, 'Yet once more,' signifieth the removing of those things that are shaken, (*the heavens and the earth*) as of things that are made, that those things which cannot be shaken may remain. Wherefore, WE RECEIVING A KINGDOM WHICH CANNOT BE MOVED, let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire."

The same apostle shows in his epistles to the Romans and the Galatians, that the promise to Abraham, and all who are of his faith, refers to the same "world to come," of which the Son of God is the "appointed heir;" which is to constitute his "kingdom," and which all who are "heirs of God, and joint heirs with Christ," shall receive. "For the promise that he should be THE HEIR OF THE WORLD, (*k o s m o u*), was not to Abraham or his seed, through the law, but through the righteousness of faith, for ye all are the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, AND HEIRS ACCORDING TO THE PROMISE. Know ye therefore, that they which are of faith, the same are the children of Abraham. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. So then they which be of faith are blessed with faithful Abraham," as heirs of the world.

Peter is even more plain than Paul, as follows:—

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby (*i. e. the word of God*) the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2d Peter, iii. 5—14.

John is also very clear:—

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. I saw a new heaven and a new earth: for the first

heaven and the first earth were passed away; and there was no more sea. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. He that overcometh shall inherit all (*margin, these*) things; and I will be his God, and he shall be my son."

These having spoken of the inheritance so fully, James merely shows how much consolation may be derived from the promise of it; "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Here, then, it is certainly very clear that the apostles were as singular in their views of a future inheritance, as the Adventists of our time.

And the Lord Jesus would have us hope, and labor, and suffer in view of the same reward:—"Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my father hath appointed unto me: that ye may eat and drink at my table in my kingdom." And again, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God." He points us also to that kingdom, in connection with his coming, and the judgement: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on the right hand and the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

2. The apostolic church expected also that this renovation of our planet would take place in connection with the second coming of Christ. This is sufficiently plain from what we have already quoted.

Hear Peter on one occasion, even at the "beautiful gate of the Temple":—

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; . . . repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, UNTIL THE TIMES OF RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets, since the world began."

Paul, as we have seen, has shown, that "all things in the world to come," are put, by appointment, in subjection to the Son of God. But he adds:—"Now we see not yet all things put under him."

When is that to be done? Let Paul answer: "AT HIS COMING. Then cometh the end, when he shall have delivered up (brought back or restored) the kingdom to God, even the Father; when he (the Father) shall have put down all rule, and all authority, and power. For he (the Father) must reign till he (the Father) hath put all enemies under his (the Son's) feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet." AT THE COMING OF CHRIST, then when death "is swallowed up in victory" all things are put under the feet of the Son of God; and then this delivering up, or restoring of the kingdom to God—

that is, to the state in which it was "prepared from the foundation of the world," takes place. Then the grand purpose of the incarnation of the Son of God, "that he might destroy the works of the devil," will have been effected; not that we expect it will be an instantaneous work; indeed, we know not the exact time it is to occupy, but it is to be the result of that one, remaining, final, and promised shaking process, in the day of the Lord, which is to "dissolve and change the heavens and the earth which are now," and bring into existence, in their place, "a new heaven and a new earth," which are to stand as a "kingdom that cannot be moved," over which Christ shall reign forever and ever.

3. The apostolic church believed that all who are partakers of the Holy Spirit, and continue to be led by that Spirit, are to be heirs with Christ in the immortal inheritance. The writings of all the apostles abound with this doctrine. It is thus stated by Paul in his epistle to the Romans: "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your bodies by his Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God, for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father; the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together."

Other portions agree with this:—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. IN WHOM WE HAVE OBTAINED AN INHERITANCE, in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

4. The Apostolic church expected that, in connection with the second coming of Christ, all "who are HIS" would be changed from a state of "mortality" to a state of "immortality." Paul is very particular upon this point, and speaks of it as indispensable in order that we may be adapted, in our physical nature, to "the kingdom of God." He shows that as God has been pleased to give to different kinds of grain, such a body as it hath pleased him, so by that change we are to be conformed, in our bodies, to that of "the Lord from heaven": "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

This is to take place at the second Advent: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord shall descend from heaven with a shout, with the

voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

5. The spirit by which the early believers were united to the Lord united them also to each other in one body, and this led them to sympathize with each other, as we have seen the Adventists doing. "And the multitude of them that believed were of one heart, and of one soul; neither said any of them that aught of the things that he possessed was his own: but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands and houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

6. Such a hope, and such faith, producing such fruits in a world like ours, could not be known without subjecting the partakers of the hope to great tribulation. And though we are told that the early disciples "had favor with all the people," until they were "stirred up" by those in authority or influence among them, it was but a short time before the new "sect" was "every where spoken against," and "counted as sheep for the slaughter."

Their tribulations began by the agency of those, who said "they were Jews (the people of God) but were not" his people.

On one occasion, at Jerusalem, "as they spake unto the people, the priests and captain of the temple came upon them, being grieved that they taught the people through Jesus, the resurrection from the dead, and they laid hands on them, and put them in hold unto the next day."

On another occasion, "There arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, 'We have heard him speak blasphemous words against Moses, and against God.' And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

The death of Stephen was followed by "a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad went every where preaching the word."

At Paphos, a certain "sorcerer, a false prophet, a Jew," who "was with the deputy of the country," "withstood them, seeking to turn away the deputy from the faith."

At Antioch, in Pisidia, on one Sabbath day, "came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."

At Philippi, where Paul cast the spirit of divina-

tion out of the Pythoness, who "brought her masters much gain by soothsaying," "when they saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, 'These men, do exceedingly trouble our city.' And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

At Athens, "certain philosophers of the Epicureans, and of the Stoics, encountered Paul. And some said, 'What will this babbler say?' other some, 'He seemeth to be a setter-forth of strange gods:' because he preached unto them Jesus and the resurrection."

At Ephesus "there arose no small stir about that way, for a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, 'Sirs, ye know that by this craft we have our wealth: moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands, so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.' And when they had heard these sayings, they were full of wrath, and cried out, saying, 'Great is Diana of the Ephesians.' And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre."

So far, then, there is a striking analogy between our position and that of the early Christians. The inheritance to which they looked is that to which we look. They expected it at the appearing of Christ.—So do we. Then, also, they expected their vile bodies would be changed like unto Christ's glorious body.—We expect the same thing. They laid hold of his promise by faith, and received the "earnest of the inheritance"—the Holy Spirit—by which they were joined to the Lord; so we endeavor to do. They were united to each other in the Lord, and in the belief of his word, and all they possessed was freely offered for the common good.—So the world declares it is with the Adventists. They were hated of all men for the truth's sake; and while we have so generally shared the hatred of all men, it yet remains to be proved that the doctrine of the Adventists is not, in all that is essential, in accordance with the word of God. And no language so well expresses our state, as that by which the early churches expressed theirs.—We now understand these words of Paul to the Romans: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, for the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,

For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

What he says to the Thessalonians, with the change of names, is as applicable as if it were written to us:—"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? When we could no longer forbear, we sent Timotheus, our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress, by your faith: for now we live if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do toward you. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Peter also speaks as unto us: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters; yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf. For the time is come that judgment must begin at the house of God: and

if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

This, then, is the position into which we have been brought of late, by the word, and providence, and grace of God—"to wait for his Son from heaven!" And is it not Scriptural? Is it not in accordance with the doctrine, the experience and example of the apostolic church? Is it not just where the apostle desired the early church to stand? For, "says he, "our conversation (*politeuma*, "community," or the state to which we belong,) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Therefore, my brethren dearly beloved, and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

But it is said we have "fixed the time—the day—for the coming of the Lord." Very well. Where is the ground of complaint on that account? Certainly not with those who profess to believe the word of God. If they look for the event at all, they must be looking for it on some day. We believe the word of God has pointed out the time when we should "look up, knowing that our redemption draweth nigh," and that that time has now fully come. He who does not believe the time of his coming may be known, cannot look with an expectation of the event. For no man can rationally look for him unless he has reason to do so. Therefore, he who does not look for the coming of the Lord on any day, does not look for him at all. And if a man does believe the time may be known, whether it be one year, a hundred years, or a thousand years in the future, we do not see that it is any more improper, in itself, to expect the event at one time than another.

This is our position, why should we abandon or even modify it in any respect? Let any man give us a reason for so doing, from the word of God, and we will thank him and comply. It has never yet been done: can any one do it? Can any man show us, from "the sure word of prophecy," to which we are admonished to "take heed, as unto a light that shineth in a dark place" where are we, if not on the eve of the Advent of the Lord of glory?—We ask him not to tell us our position within a day, a month, a year, or even a century; but can he tell us within a thousand years—can he give us any meaning to the prophecies, which might save us from regarding the command, to take heed to them, as a mere tantalization, if this is not their meaning! Does not everything which has a bearing on the question assure us that we are near that great and decisive event?

Our principles of interpretation have been sanctioned by the combined wisdom and learning, and piety of the church for more than a thousand years,—the received application of the prophecies to events, among us, is in accordance with that which has prevailed in the approved church of God from the days of the patriarchs, and it is confirmed by the history of the world in its mightiest revolutions, its most wonderful and important events, for more than forty centuries: Egypt, Assyria, Babylon, Persia, Greece, Rome, the empire of Napoleon and that of the Turks, with the fallen kingdom of David, all declare to us, as so many unequivocal and ready witnesses, that "He whose right it is," is about to take unto him his great power and reign forever and ever!

The prophetic history of Jewish unbelief, and Pagan profanity, of Papal blasphemy, and Protestant formality, ("the love of many shall wax cold!") speak to us, from the past and the present, that soon "the end" must "come!"

The luxury of the world in "eating and drinking," their unrestrained worldly-mindedness in "buying and selling, planting and building;" their indifference and contempt for the plainest calls and warnings of Heaven; all these forms of its abounding iniquity tell us that it is to end by "the day when the Son of man shall be revealed!"

The condition of the nominal church, not only "having a form of godliness but denying the power thereof," but actually denying the promise of Christ's coming, and scoffing at the blessed promises by which we are commanded to "comfort one another," shows that there is but little "faith on the earth," and that the time for "God to avenge his own elect that cry day and night unto him," will "speedily" come.

All these things, in addition to "the signs," by which Christ has declared that we may "know that his coming is near even at the door," confirm us in our position. And, finally, the recent movements in the history of those "who went forth to meet the Bridegroom"—the Adventists. On their part, rising to trim their lamps after a season of slumbering and sleeping, the peculiar features of which we cannot but regard as the "pangs" of the "hour" which is to witness the promised deliverance! Let us then stand fast, what remains will soon be over.

And should we not consider it as one of the most obvious purposes of Providence, in the late movement, to prepare us to meet the Lord? I do not see how God could have prepared us but by such an expectation of the event as we generally entertained. It brought us where we saw and felt the preparation that was necessary, just as a man sees the preparation he needs to make for death, by being placed upon what he regards without a doubt as his deathbed. Without regard to what any one might think or say of us, it led us to arrange our worldly affairs, to perform our last duties to the world and our friends; to confess and repent of our sins before God, to seek his pardoning mercy, and the sanctifying and sustaining influence of his grace, just as if we had known that we were to stand before God at the time to which we looked.

By the grace of God we were enabled to take our position, by the grace of God let us hold fast till the Lord shall come.

If there is any regret to be expressed, it belongs to those who have not taken this position. For if the Lord had come we should have been safe, as certainly as that he is to appear unto the "salvation of them that look for him;" while many of our opponents would as certainly have been lost, as that "all liars shall have their part in the lake that burneth with fire and brimstone."

If any have been overtaken in a fault—if they see now that they cannot approve, (or rather that God cannot,) what they have done, let them seek to be restored "in the spirit of meekness;" but let them be careful that they do not commit a greater fault. If they had "burnt their Bibles," or denied the Lord that bought them; if they had been guilty of blasphemy, robbery or murder, they would have whereof to be ashamed, but we know of none whose case we should not rather assume by a hundred fold, than that of the scoffing and cavilling professed believer in Christ, or the truth-hating unbeliever. Let us then beware, lest in getting out of one snare of the devil, we run into another.

Again, I do not see how the world could have been fully and effectually tested on the subject, but by such an exhibition of our faith as this last movement has furnished. Heretofore, it is well known,

the world have complained of an inconsistency between our faith and practice. They heard us profess to be looking for "the end of all things," and they saw us about our worldly business very much as usual; and they charged us with being hypocrites. But now, God, in his providence, has brought us to the test as never before; our worldly neighbors have seen us leaving our fields, our merchandize, our work-shops, our various offices and pursuits of honor and profit; some even have freely devoted the last cent, and what is the verdict of the world now? Has this satisfied them either that our hopes are any more worthy of their regard, or ourselves more worthy of respect? Let the denunciations and clamors of the pulpits and presses of the land, and the responses of the mobs, which have even forbidden us the rights of all American citizens, answer! Like our Master we may say, "We have piped unto them and they have not danced, we have mourned unto them and they have not lamented!" So let it be! God is faithful! God is just! And "wisdom is justified of all her children."

The professed church and the world have been fairly tried. Our hope has been derided, and the word of God has become a theme of scoffing by them; and for the want of everything in the form of truth to bring against us, scarcely anything that falsehood and slander might invent has not been resorted to. And it is a matter of no small consolation to know, that while the community have been so ready to give credence to the reports which have been traced to the unblushing malignity of a poor specimen of human nature that was depraved enough to become the agent in fulfilling a prediction of the Savior which refers to this time, "The son shall rise up against the father, the daughter-in-law against the mother-in-law, and a man's foes shall be they of his own house," although the greatest anxiety has been manifested, and our transactions have been open to the inspection of all, and not a few, who have formerly been engaged with us and were familiar with our operations, were ready to stand forth against us—still, nothing has appeared, for which any one could be found responsible, in view of which a Christian has reason to be ashamed.

Let us hold fast where we are, and we can have nothing to fear! And everything for which we hope is lost if we do not! It appears to be very clear that there can be no other slumbering and sleeping time, that is to be followed by the cry of preparation. He who sleeps now, will be likely to be waked up by the coming of the Lord himself!

The dangers to which we are now particularly exposed lie right over against each other, on each side of the narrow path we are required to take. And God has both anticipated them, and provided that we may guard against them.

1. *We are in danger from the world.* And two cases are evidently brought forward for our special admonition: "Remember Lot's wife!" says the Savior. And Paul refers us to another: he enjoins upon us to be "looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The birthright and the blessing were to Esau, what the inheritance and blessing of Christ are to us. Though it is the duty of most of us, while we are in the world to have something to do with the world, still we should be very careful in resuming our worldly avocations, and see to it that we do not jeopardize our hope for any temporal engagements. We should

not allow our hearts to be overcharged with cares of this life, nor can we leave the duties of this life altogether. While we guard against the danger, let there be no just ground of reproach to the cause of Christ on this account.

2. *Our faith is to be tried.* "When the Son of man cometh shall he find faith on the earth?" We shall be in danger of giving up the promise, through unbelief on the one hand, and of falling into visionary speculations upon it, on the other. So far, our faith has been tried by our particular views of the times connected with the promise in the word of God; and now that our more minute calculations have shown that we may have relied with too much positiveness upon the authorities by whom we have been guided in chronology, we may be in danger of falling into an error by rejecting the prophetic periods entirely, or by an unqualified opposition to all further investigation of their termination.

A little caution, however, may be needed in this. While we remember not to trust too much to mere human authority, let us also remember that these times are a part of the "sure word of prophecy, to which we do well that we take heed." And it is as true as ever that "at the time appointed the end shall be;" and that God "in his times shall show who is the blessed and only Potentate, the King of kings, and Lord of lords. And these are as worthy of consideration as if we had never heard an opinion of them before. We have adopted the very earliest dates, worthy of confidence, for our views, and we shall never regret that we gave the subject so early attention; and now, while we carefully guard against trusting to any calculation which looks into the future, it is possible that we may have our attention called to others, that should be regarded with special interest.

Indeed, it may not be amiss, here, to glance at the most discouraging view of the prophetic periods, which, on any supposition, we can take. Guided only by the fulfillment of the seventy weeks, which were evidently intended to seal, or make sure the vision of the 2300 years, the extreme point to which the shorter period could be extended would be A. D. 37. Supposing Christ to have been cut off in the spring of A. D. 34, in the middle of the week, and there is scarcely an authority of any note which supposes his death should be dated even so late as that, the remainder of the week could extend only to the autumn of A. D. 37, and of course the longer period cannot extend beyond the autumn of A. D. 1847.

The dates of Hengstenberg for the beginning and end of the seventy weeks would carry the termination of the longer period to the autumn of A. D. 1846. There has always seemed, however, too much conjecture for these dates to entitle them to our confidence. There are other points much nearer to us which are even more worthy of consideration. And allowing, as we have some reason to do, that there may not be an exact termination of the longer period, as to a month or a day, we have much more reason to cherish a constant expectation of our deliverance, on our received dates, than to look for an hour into the future.

But we have referred to these future dates only that we may look at the matter in its worst light. The dates we have adopted have been considered the most correct, and in accordance with them we have expected the end. How could we have done otherwise? It must lie, we may say, between us and the point to which these later dates carry us.

If our time—or that which we have adopted, from the most competent authorities, as the basis of our calculations—has failed, God's time has not. "Blessed is he that waiteth, and cometh to the 1335 days." "Thou shalt stand in thy lot at the end of the days." This is the time of trial and the time for prayer. The Savior refers us to the case of the widow, who was dependent upon the unjust judge for redress under her

grievances, to show us both the circumstances of God's elect under the seeming delay of the promise, and that incessant and persevering prayer will prevail. In her case there was but one motive to induce the ungodly judge to act—his convenience.—"I will avenge her, lest by her continual coming she weary me." What would such a being care for the wrongs of a widow?

In the case of God's elect, there are the strongest motives on the part of God—they are as "the apple of his eye." All his purposes, all his promises, all his attributes assure them of deliverance. If the importunities of a widow prevailed with the unjust judge, "shall not God avenge his own elect that cry day and night unto him? He will avenge them speedily!" The faith that lives through the trial shall be honored of God!

3. *Our patience is to be tried.* "Here is the patience of the saints." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: establish your hearts: for the coming of the Lord draweth nigh. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Let us then keep in view the inheritance. "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have returned; but now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

Let us remember that it is to be received "at the appearing of Jesus Christ."

Let us seek, and submit to His Spirit which shall quicken, or change our mortal bodies, "at his coming," so that "when he who is our life shall appear, we may also appear with him in glory."

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Let us cherish the spirit of hospitality, and though we may not have "the apostles" of the early church, at whose feet we may lay our possessions or the avails of them, let us lay them at the feet of the great Apostle and High Priest of our profession, Christ Jesus, and as faithful stewards, use them as those who expect to give account to him that is ready to judge the quick and dead.

And let us rejoice that we have been accounted worthy to occupy the position we do, in these last days. The fire of the Refiner and Purifier will only purge away the dross and tin. We shall come forth like gold seven times purified. "If ye suffer for righteousness sake, happy are ye! And consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ: whom having not seen ye love; in

whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.' And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

WORK.—There have been various views among us on the subject of labor, since we have been brought near the termination of the prophetic periods. There are three views which have been made prominent.—1. That no change whatever should be made in our secular affairs, but every one should abide in his calling, and live in constant readiness to meet the Lord.—2. That all persons whose business was in any respect inconsistent with the highest Christian principle, or who were doing more business than they could well do, without being overcharged with surfeiting and the cares of this life, that all such persons should change and modify their secular affairs, so that its character, and degree of attendance should conform with the law of God. In thus living, whether a merchant or husbandman, whether in the field, mill, or shop, when the Lord should come, it was believed all such would be accepted of God, if ready to meet the Bridegroom.

A third class took the ground that we must leave all business of a secular nature, except what was indispensable to present necessities. Such among the farmers would not plant, or sow, or gather the fruit of the earth. Merchants and mechanics gave up labor and trade. Some of these devoted themselves to the preaching of the gospel; but others have spent their time otherwise in doing good, while yet others have had no definite object or employment.

Each of these classes have had their reasons for their course. They have no doubt been honest, and sought to know and do the will of God. Our opinion is that the first class are too worldly. The second class are just right. And the third class have run into excess—have gone too far. The truth lies between the first and third. If all would now take the position of the second class and carry it out, we believe they would please and glorify God, and render themselves and others associated with them, more acceptable at his appearing.

EXTRAVAGANCE.—Our enemies have been unsparing of late in their censures of those among us who consecrated all to Christ in view of his speedy coming. But why should they? None of them have done so bad (?) as the Rev. John Dowling, A. M., said he would do in case he believed it! (see his reply to Miller, page 5. We are free to confess that much has been done with which we cannot sympathize; yet we wish to say, that after all that our opponents have charged us with in its worst form, by lying, slander, and caricature, it is not by any means

to be compared in the sight of God, with the wickedness of the scornors of our hope. Their infidelity, covetousness, worldly-mindedness, lukewarmness, pharaseism, covetousness, scornfulness, and above all, their union with the world and all the haters of God, in persecuting those who sincerely loved, and looked for the appearing of their Savior, is not to be compared with the purity, sincerity, faith, and fear of God, among those whom they have effected to dispise and condemn.

EXPLANATION.—Some of the brethren have misapprehended the statement of Brother Grigg, in relation to the mesmeric influence upon his mind; supposing that he referred to the whole movement relating to the seventh month. But, he only referred to the influence upon his mind, that led him to follow the fanatical movement of Dr. Gorgas, about leaving the city, a few days before the tenth of the seventh month. The good work which was wrought among us,—he believes with others, was of God.

THE "WATCHMAN."—The course pursued towards us by Mr. Crowell, of the Watchman, is most unjust. After the publication of his slanders upon us, we called upon him, presented our defence in the "Post," with verbal explanations, and requested that the slanders he had published, on the ground of common report, should be corrected. And we offered him free access to our books, to satisfy himself in relation to our financial affairs. In reply, he promised to examine the same and prove his charges, or publish the defence. But instead of doing either of these, he has attempted to stab us again in his next paper by misstating our explanations, and by insinuations and taunts has added insult to injury. He has thus proved himself unworthy of our confidence or trust. For if he would knowingly misrepresent us, when he had evidence of the falsity of the libel he had published, and also deny that he had published the same, we can have no assurance that he would not do it again.

We intended to pursue this farther, but an article from a correspondent, which will be found in another column, will suffice for to-day.

COMMUNICATIONS.

We have received, as our paper is going to press, a letter from Bro. Litch, in which he says, "I have just concluded the perusal of your Defence, Position, &c., and hasten to say that with the general tenor of the article, I am heartily pleased, and to it I wish to give my full assent. I am willing to stand on that ground, and meet the result until the Lord comes."

We have also received a very lengthy communication from Bro. Ransom Hicks, in which he wishes to confess that he was in error, as to the definite month and day of the Advent. He however still contends that it is night, "even at the door." Bro. H dissents from us in some of our scriptural illustrations; but in his confession of mistaking the exact time, we frankly admit that we are fully with him.

The views of Bro. Fletcher, we think are mostly presented in our address of the last week. His views accord perfectly with our own; and as they were written before his receipt of our address, we think he will agree with us that it was superceded by that. We should be pleased to hear from him again.

THE CHRISTIAN SECRETARY.—The last number comes to us with several libelous insinuations from that notorious liar common fame. If the Secretary will make good his insinuations, for which there is not a shadow of evidence, it will be all right. Otherwise we shall expect that in their next paper they will do us that Christian justice, they would ask from us under the same circumstances. We wait to see.

THE RESURRECTION OF THE BODY.—The New England Puritan, and New York Evangelist, have each in their last paper given a noble testimony for this apostolic doctrine. While the heaven of sadu-seism is working, let the press speak out on this question.

LETTERS.—Interesting letters are received from Brethern G. F. Cox, Wm. Miller, Dr. Field, and J. Litch, which will appear next week. We must apologise to Bro. Cox for the delay of his letter.

Interesting services were held at the Tabernacle three times yesterday. Meetings there on the evenings of Tuesday and Thursday, until further notice.

Meetings are held at the Tabernacle as usual.

ADDRESS TO ADVENTISTS.

We this week give a continuation of our address of last week. It has a more particular bearing upon our present condition—

THE UNBELIEVER.

I pity the unbeliever—one who can gaze upon the grandeur, the glory, and beauty of the natural universe, and behold not the touches of His finger, who is over, and with, and above all;—from my very heart I do commiserate his condition. The unbeliever! on whose intellect the light of revelation never penetrated; who can gaze upon the sun, moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say all this is the work of chance. The heart of such a being is a dull and cheerless void. In him mind—the god-like gift of intellect—is debased, destroyed; all is dark, a fearful chaotic labyrinth, rayless, cheerless hopeless! No gleam of light from heaven penetrates the blackness of the horrible delusion! No voice from the Eternal bids the desponding heart rejoice!

No fancied tones from the harps of seraphim arouse the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrate, and passion, prejudice, and superstition have reared their temple on the ruins of his intellect.

I pity the unbeliever. What to him is the revelation from on high, but a sealed book? He sees nothing above, or around, or beneath him, that evinces the existence of a God; and he denies—yes, while standing on the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and denies there is a God.—Chalmers.

CHRISTIAN CONVERTS.—The concessions made to the French and English ambassadors by the Port, relative to the Mussulmen becoming Christians has not been without its effects. A young Greek, who embraced the faith of Mahomet, after some time thought proper lately to alter his opinion, and become once more a Christian. He was immediately thrown into prison; but the Government immediately ordered his release, and informed the cadi that he might return to Christianity without incurring any penalty.

Letters and Receipts to Nov. 16.

M Thayer by pm \$1 pd to end v 8; H Woodbury by pm \$1 pd to 218 in v 9; Aaron R Morse by pm \$1 pd to end v 7; A Belden by pm \$1 pd to end v 8; Mrs S Edson by pm \$1 pd to end v 7; G Wheeler by pm \$2 pd to end v 8; Wm Smith by pm \$1 pd to end v 8; Chs Chase by pm \$1 pd to end v 8; WR Weld by pm \$1 pd to end v 8; JW Channing \$1 pd to end v 8; N Hanson 50c pd to end v 8; W Whitney \$3.12 pd to end v 8; Caleb Dustin by pm \$1 pd to 208 in v 9; J G Blanchard by pm 50c pd to middle v 8; Jesse Walten by pm \$3 pd to 209 in v 9; R Tyler by pm \$2 pd to end v 8; J Smith and A B Thayer by pm 50c each pd to end v 7; J Whitcomb jr \$1 pd to end v 8; E Fuller \$4.50 pd to middle v 8; Samuel Smith by pm \$1 pd to 204 in v 8; A Stacey \$1 pd to 223 in v 10; H Libbey \$2 pd to end v 8.

J Weston; pm Newburyport Ms; CP Whitten; pm Charlton NY; pm Dedham Ms; J Bates; pm Stow Ms; WBudd; M Allen; E F; Isaac Ives; D P Drown; G F Cox; J E Gilmore; W Dodge; J J Leslie; J Weston; J C Forbush; Almira Chase; pm Mobile Ala; pm North Scituate R I; pm E Northwood N H; pm Hartford Ct; pm S Glastenbury Ct; O W Hazen; pm Amesbury Ms; H Harriman; John Pierson; S S Brewer \$5; pm Rutland Vt; pm Mattapoisette Ms; L F Allen; R F Goodwin; N Field; Warren G Price; Joseph Bates; pm Ashburnham Ms; pm Morrisville Vt.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 16.

Boston, Wednesday, November 27, 1844.

WHOLE NO. 186.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

WATCH AND PRAY.

BY ADELIA MORTON.

I

Watch and pray! Watch and pray!

Pilgrim on life's tearful way!
Strength you need each fleeting hour,
While ye feel the tempter's power;

Watch and pray!

Faith shall turn the night to day!

II

Hope and trust! Hope and trust!
Child of sorrow—child of dust!
Place not here thy fond desire,
But to heavenly things aspire!

See on high

Joys that ne'er will fade or die!

III

Pray and fight! Pray and fight!
Keep thine armor ever bright!
Soon thy trials will be done,
Soon the crown of victory won!

Watch and pray,

Looking for the better day!

IV

Watch and pray! Watch and pray!
Ye that seek the brighter ray!
Grace can all thy foes subdue,
Grace thy fainting strength renew!

Watch and pray,

Pilgrim on life's tearful way!

Christian Parlor Magazine.

From the Midnight Cry.

"Temptation."

We read, Gen. 22: "That God did tempt Abraham—and he said, Take now thy son—and offer him for a burnt-offering," &c.

To tempt signifies to try. "God cannot be tempted with evil, neither tempteth he any man," says James, 1: 13. In Scripture language, however, God is sometimes said to do what he only suffers to be done. Job says, "The Lord gave, and the Lord hath taken away," when it is clear that the direct agency of God had nothing to do with the taking away. He suffered "Satan" to do it; and hence it is said, God did it. So in the case of David numbering Israel, 2 Sam. 24: 1, God is said to have moved him to say, Go number Israel and Judah; when from 1 Chron. 21: 1, it is evident the direct agent in that work was "Satan." These things are suffered for the

trial of our faith or confidence in God—to show us what is in our hearts, or that the grace of God may be magnified in our deliverance; or perhaps, sometimes as a chastisement for our secret sins, which were hidden from our own eyes till the trial or temptation drew them out to our view.

We may have trusted in man—or our own wisdom, instead of the revealed truth of God. We may have indulged ourselves in asking signs of God, showing a desire to arrive at our conclusions with greater certainty than the word of God warrants; or we may have desired to avoid the patient searching of the Scriptures which is necessary to come to a just conclusion in regard to what God would have us to know and do. Thus seeking unto signs for light and direction, instead of being satisfied with Moses, the Prophets, Jesus Christ and the Apostles, we may have really gone "after other gods," and thus fallen into the snare God warned his people against in Deut. 13: 1—5.

Satan, in his temptations of the people of God, as a general thing, must "transform" himself "into an angel of light," and appear to be much concerned for the truth of God and the perfect obedience of his people. Hence, Satan may, and, I am inclined to believe, often does, lay burdens upon the people of God which are exceedingly distressing, and for which there is no "Thus saith the Lord;" yet urged upon a tender conscience with such power as to lead them to do, under the impression that it is from God, that to which God never called them. In such cases, Satan takes advantage of great honesty and sincerity to impel the real children of God to actions from which they can only escape by being thoroughly furnished with the word of God as armour on the right hand and on the left, and a full purpose to be governed not by feelings, nor by signs, nor wonders, but by the "law and testimony" alone. Here is our only safety; seeking to God to enable us to understand the mind of God by the same Spirit that inspired that word, which if not sufficient for our direction, we would not be guided aright "though one rose from the dead."

I would now throw out the suggestion, whether, when it is said, God did tempt Abraham, it may not be understood as nothing more than God suffering Abraham to be tempted to do, what seems clearly, in the light of subsequent revelation, to be wrong in itself, that of offering up children in burnt-offering? and that the only direct agency God had in the matter was to arrest Abraham when the temptation had come to that point in which Abraham could not have proceeded further without sin? Abraham really thought that God actually required him to do the deed of slaying his son. Such was his confidence in God, or faith, that strange as the act appeared, he went forward, accounting that God was able to raise up Isaac from the dead. But God arrested him before he had actually committed what would now be considered murder by slaying his son. That Abraham did not do the very thing he was tempted to do is evident; for that was to offer

up his son for a burnt-offering. God does not contradict himself. He suffered Abraham to be tempted; therefore, it is said, God did it as in other cases to which I have referred. But when Abraham's confidence in God was fully tested, he was arrested and suffered to proceed no further. Abraham was shown what was in his heart. God approved his honesty, sincerity and faith, or confidence, and he is a pattern to all believers. And we are to hold nothing but what we can give up at God's command.*

I wish now to say something on the temptation that has befallen some advent believers. God has given us his living word. So long as we adhere to that alone, we were safe; and we had evidence that never has been removed, by argument, that we are in the very last end of the present age or dispensation of the gospel. As we approached the contemplated period for the final close, as might have been expected, Satan has attempted to mar the work of God. Hence he has made a mighty effort to draw us aside from a simple reliance on the Scriptures of Truth alone, under the ordinary teachings of the Holy Spirit, and lead our minds to look with favor upon dreams, visions, impressions, imaginations, new revelations, and pretended inspiration. God has suffered it to be so, and thus has tried, or tempted us, to see whether we would follow him alone, as he is made known in his word, and to prove us, that we might know what was in our hearts. By this very process, there has been "great searching of hearts;" and we have seen ourselves as perhaps we never could have done by any other means.

All, or nearly all of us, have fallen into the temptations or trials of the present period, in some form; though all have not fallen into the same things; which difference, however, may have been from some constitutional dissimilarity rather than from any superior wisdom of grace in us, more than in our brethren. Let those, therefore, who may have escaped, what may be supposed to be great folly, beware lest they become like the boasting Pharisee, who thanked God that he was not like other men, and especially like the Publican; and remember that the Publican, after all, overwhelmed with a sense of unworthiness, was more acceptable than the Pharisee, in the sight of that God who looketh on the heart.

True, some of us have been led into extravagances in some things; but may not those mistakes have been the result of a tender conscience, that feared grieving the Holy Spirit, by resisting what they thought might be the teachings of that Spirit? May there not, therefore, be some excuse for us, though we have not been as guarded at all times as we should have been against deception? Is not the Judge even now at the door? and may not his eyes see in those who have erred, a penitence and humilia-

* The suggestion which Brother Storrs makes, with regard to the temptation of Abraham, is interesting, and worthy of attention. It seems to be confirmed by the cases of Job (who lived, probably, just before the days of Abraham) and David. Still, the language in verse 3, and 9, where it is expressly said that God told him what mountain to go to, seems irreconcilable with this suggestion.—ED. CRY.

Nov. 27, 1844

tion that would well befit those who may now be ready to pour censure upon us? God has suffered us to be tried in a furnace of fire—may we not, after all, come forth as gold? Through your prayers, and the mighty grace of God, we shall; and God will yet get himself glory by our very mistakes, errors, and follies. If he can make the wrath of man to praise him, can he not overrule our mis-steps for his glory and the final furtherance of the truth itself? Yes, he can—he will; but that is no excuse for us who have erred, though it may abate from the bitterness of our grief.

Let us humble ourselves before God, and men where duty requires it, and pass the short remaining time of our sojourning here in careful attention to every thing for which we have a "Thus saith the Lord." Let us cleave "to the law and the testimony" as the alone "sure word of prophecy," and take heed that we are not drawn aside by the fancies of men, by our imaginations, nor the temptations of the devil. Our only safety is a humble reliance upon God in the faithful study, and careful observance of his word.

GEO. STORRS.

LETTER FROM BR. I. H. SHIPMAN.

DEAR BRO. HIMES.—I wish to say to the brethren scattered abroad, that I am still waiting for the coming of the Bridegroom. Although disappointed in not seeing Him on the tenth of the seventh month, yet I can never give it up until He comes. The next thing to transpire in the parable of the virgins, is "Give us of your oil, for our lamps are out." That cry will not be made until just as the Lord comes; and while they go to buy, the Bridegroom comes and the door will be shut. Although we have not heard the cry for oil, yet we have seen the lamps of a part of the virgins go out. Our brethren that find it expedient to go to their employments again, will have to be exceedingly careful, or they will fall in this awful moment. There is plainly two disappointments of time pointed out in the parable; and then the Bridegroom comes.—How solemn the declaration of the Savior, "what I say unto you I say unto all, watch." We are now in the watching, waiting, time, and the time when the Savior is saying to us, "Remember Lot's wife." I believe God has suffered us to come to this point, not to leave us, but to purify, try, make white, and deliver us. I believe that God has witnessed by his spirit, that he is near, even at the door. For so says the word; and the Spirit and word agree. May God give us all wisdom to direct us in this hour of trial. Shall we flee when hard sayings come; or will we follow the Savior through evil as well as good report? It is a time of peculiar trial with us in this place; but none of these things move us. Those that stand the trial, never were so strong and so united as at the present time. All feel that the day of the Lord is at hand; and have not the least desire to turn back. I am glad we have yet the privilege of the press, so that our brethren can comfort each other through this medium. Brother Miller's time of trouble, spoken of, Lecture 7, page 109, seems to be upon us; but we trust to be delivered out of it. As I see and hear of our places of worship being burned, shut up, and injured in various ways, and the unfeeling mob laying hold of our dear brethren and sisters, and dragging them from their places of worship, and the houses of friends, and being brought before rulers for Christ's sake, and because they feel constrained to live their faith in the coming of the Lord; I am led to inquire, is this the land of the pilgrim fathers, where religious liberty has been planted and nourished on every hill, and in every valley? Who could have supposed such a state of things as the present? But so it is, and we only ask for grace to stand.—

The Lord knows best what kind of a trial we need to fit us for the kingdom. May we all so live that we may say, when he appears, "Lo, this is our God, we have waited for him."

I. H. SHIPMAN.

North Springfield, Nov. 15, 1844.

LETTER FROM BRO. B. MATTHIAS.

BRO. BLISS.—"We see not our signs, there is no more any prophet: neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?" Psalm lxxiv. 9, 10.

My confidence is still in the promises upon which we started. I believe we have understood the visions of the world's history, the nature of the kingdom of God, and that God gave us the sure word of prophecy to this end, as a light shining in a dark place. I believe God will yet bring it all out right, and will vindicate his people, and justify their course. I believe, therefore, that we owe no apology to the so-called churches, or the world. We have done what we could under the circumstances, for truth and God's glory, while they have not. The promises, viz., The resurrection of the dead; the kingdom of heaven at hand, and the personal reign of Christ on earth, &c. being admitted, where are we now? The text at the head of this article defines my position. We looked to 1843, and then to the seventh month of 1844, and there are now amongst us none that know how long. We are at the end of our reckoning; and like the mariner on soundings, laying too in a storm, and firing guns for a pilot; so we have come to the end of our times. We are, in my opinion, in a place of trial, where our faith is being tried. It was not so much a trial of faith, to believe in the Lord's coming in 1843, and in the seventh month, as now. No, we have to believe without future time. "Many shall be purified, and made white, and tried. Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life."—Again, "Because thou hast kept the word of my patience, I will also keep you from the hour of temptation. Behold I come quickly, hold that fast which thou hast that no man take thy crown." Another text, "Let us hold fast the profession of our faith without wavering, for he is faithful that hath promised." Heb. x. 23. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," &c. v. 26. This is called, in the 29th verse, counting the blood of the covenant wherewith we were sanctified, an unholy thing. Again, "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience that after ye have done the will of God, ye might receive the promise.—For yet a little while and he that shall come will come, and will not tarry." This promise is given to comfort us in this trial, and the Lord help us to rest upon it, and work till he comes, crying instantly, "Even so come, Lord Jesus, Amen."

Will you present the following texts: Isaiah lxii. 1—6; lxiv. 1; Rev. vi. 9; Rom. viii. 19; Ps. xviii. 2; Isa. lxvi. 8—; Lev. xxvi. 40—42; Eze. xxxvi. 25—37; Jer. xxix. 10, xxx. 6; Luke xviii. 8; Ps. xv; Ps. lxxiv. 9; Isa. lxiii. 17; Rev. v. 8, and viii. 3.

Yours in hope. BARNET MATTHIAS.

Boston, Nov. 15, 1844.

LETTER FROM SOUTH CAROLINA.

DEAR BRO. BLISS:—Though a stranger to you in the flesh, I hope not so in the Spirit, being confident according to the holy Scriptures, that this is the time of the end, when we

are warranted and required daily and hourly to watch, and look for his glorious appearing. The present generation answers that description to the full, which was foretold by the prophets, the Savior, and the apostles, that the world should be found in, at his second coming. There appears to be but little faith, even among his professed followers in the different sects. They look on the subject with indifference, and treat those with contempt and scorn, who admonish them that the time is short. Oh, that the sleeping churches could be awaked, that they might see where they are, that it is midnight, that it is the time for all the watchmen, that are truly such, to cry aloud and spare not; to proclaim, "Behold the bridegroom cometh! go ye out and meet him!" I thank God that I have heard the cry, and I adore his holy name, that he has given me a disposition of heart to believe that he has told me in his word concerning his coming the second time, without sin, unto salvation; when he shall be glorified in all his saints. But, alas! the great body of professors are classing themselves with the evil servants, or the scoffers, and saying in their hearts, Their Lord delayeth his coming; or, Where is the promise of his coming. O God, have mercy on such, and bless the means that may be used in the awaking of them, before it be too late.

We have a few ministers of the Baptist denomination, who are not afraid of consequences in declaring that the day of the Lord is near, even at the door. But few seem to be awake; but thanks be to God, there are a few in these regions of darkness, that are awake, that have the light, and are taking heed to the sure word of prophecy, which is as a light shining in a dark place. So far as I know, other denominations in this section, viz: Presbyterians, Seceders, Methodists, and Episcopalians, sad to relate, pay no attention to it, and quiet their consciences by referring you to the words of our Lord, As to the day and the hour, knoweth no man; thereby dishonoring the Lord of glory, and keeping out of view what he had previously told them, that when they should see such things take place, they might know that it was nigh, even at the door; as they know summer is nigh when they see the fig tree shoot forth the tender leaves, &c.

I believe if one or more able lecturers were to come to Carolina, great good might be done in awaking the Virgins, reclaiming backsliders, and wresting poor souls from the grasp of the devil, through the divine blessings of a crucified Savior.

I add no more, but pray the Lord to make us faithful to the end, that none may be able to take our crown.

Yours in the blessed hope,

ROBT M'FADDEN.

Charter Dist., Fishing Creek, S. C. }
October, 1844. }

LETTER FROM BR. J. LITCH.

DEAR BROTHER HIMES:—I have just concluded the perusal of your *Defence, Position, &c.*, and hasten to say, that with the general tenor of the article, I am heartily pleased, and to it I wish to give my full assent. I am willing to stand upon that ground and meet the result, until our Lord comes. Had I written the article, I should probably have been more disposed to look at the date of some of the prophetic periods, as being yet quite clear and strongly indicating the year 1845, as being the time of their termination. This is especially true of the 1335 days of Daniel, 12th chapter.

I am now, as I was in 1843, fully convinced that the conferring of *Roman consular* honors, titles, and insignia, on Clovis, king of France, and the first *Roman Catholic King* who ever did bear supreme Roman power, was the event

which marked the setting "up of the abomination that maketh desolate."

We did date that event, as you know, in 508, A. D., and then brought its terminus in 1843. We dated it there by following Gifford's History of France, where it is stated that Clovis conducted his last war and achieved his last victory in 508. On his return from that war, he was met in the city of Taurs, by the ambassadors of Anastasius, Emperor of Constantinople, who conferred on him the titles and insignia of Consul and Patrician. We supposed 508 to be the true date, but on a more careful examination of Gibbon, I find that he perfectly agrees with Gifford, as to all he relates of the war of Clovis in 508, and his return to the city of Taurs,—the conferring of Roman honors upon him there, &c. But he goes a step further, and says Clovis received these honors and was crowned Consul, and put on the Roman purple, in 510, A. D.

This was Martin Luther's date for the 1335 days. And if they began 510, they end in 1845. The argument has sufficient strength to render it plausible, and worthy of attention. True, we do not have such an amount of evidence centering clearly and positively in any given year, supported by the best and most accredited chronologers, as we had in 1843.—Hence, I do not feel authorized to speak with that confidence, of any other time, that we used in that year. But I can by no means give up the evidence which does exist, be it more or less.

But while I say, the same confidence which we felt in the coming of the Lord in 1843, is not warranted in respect to any given time in the future, I do not mean to say that our ground of confidence in his immediate coming, is any less than then; but on the contrary, it increases day by day. With this slight difference in respect to time, I can and do most heartily adopt your position as mine.

And I wish the church and world to know, that while I accord the fullest right to all Christians to cherish and propagate such sentiments as they most conscientiously believe the Bible to teach; and while I have the fullest charity for all who love our Lord Jesus Christ, however they may differ from me in opinion, yet they will find me waging an uncompromising war against the doctrines of this world's conversion to Christ, before his coming, and the return of the carnal Jews to Palestine. And at the same time, I trust, none will find me behind in efforts for the immediate salvation of sinners, at home or abroad.

Yours looking for the blessed hope,

J. LITCH.

PHILADELPHIA, Nov. 14, 1844.

Parable of the ten Virgins.

BELoved BRO. HIMES:—Since the passing by of the tenth day of the seventh month I have reflected much on the parable of the ten virgins, which in connection with the signs of the times, the seals, and trumpets, indicate our latitude and longitude on the stream of time. My impression is, that we are now in the true tarrying time; and that now the last point of time to which the Adventists looked, has passed, all the virgins will slumber and sleep. It appears to me that as long as any of us can see any time remaining of the prophetic periods, there can be no sleeping on the time. Neither can there be any tarrying of the vision. Now there are many of the Adventists who did not consider the periods exhausted until the autumn; hence they could not have been satisfied that there was any tarrying. But now the last moment, so far as any one who calculated from Bro. Miller's date, can see, has run out. The consequence is, we are now in doubt and suspense as to the

precise time when the Lord will come. That the state of things is contemplated in the parable under consideration, will, I think, be apparent when we examine it in all its details.

1. The virgins were to go forth to meet the Bridegroom.

2. This going forth was to be at a time when the evil servant was disputing the doctrine of the Lord's immediate coming, and was smiting those who expected him.

3. The Bridegroom was to tarry beyond the hour they expected to meet him.

4. During the tarrying, having no knowledge of the exact time when he would come, they fall asleep in uncertainty.

5. At midnight the cry is made, Behold the Bridegroom cometh, go ye out to meet him.

6. The cry is not made by one of the virgins, for they are all asleep, and all simultaneously arise and trim their lamps at the announcement of his approach.

7. When the true cry is made, there is no time for preparation. For while the foolish virgins are gone to buy oil, the Bridegroom comes, they that are ready go in with him to the marriage, and the door is shut.

8. After this, the foolish, who had gone to buy oil, come and asked admittance, but are informed that it is too late.

9. There is no conversion of sinners after the true midnight cry is made.

Now the question is, what point do we occupy in this parable? Clearly the slumbering and tarrying time. Because there never was a literal going forth to meet the Bridegroom until lately. Different points of time were looked to by those who were proclaiming his coming, but the announcement of the tenth day of the seventh month produced a unanimous movement, an actual going forth under the expectation of meeting him at a definite time. Like the virgins in the parable, we have been disappointed in the hour, and must now wait in uncertainty.

If it can be shown that there was a real going forth before the last cry was made, then my position, untenable; but this I think cannot be done. That the speedy coming of the Lord was to be preached, previous to the going forth to meet him, is evident from the parable of the evil servant, with whom the matter was to be discussed. And that this discussion was to be in reference to the time, is proved by the fact, that the evil servant was to deny the time, and say that "the Lord delays his coming."

Finally, in the midst of this controversy with the evil servants, the virgins were to take their lamps and go forth to meet the Bridegroom. This, it seems to me, has been literally fulfilled; and now we will remain in suspense about the day and hour of his coming, until the true midnight cry will be given. Who is to give this cry may be learned from Matt. xxiv. 31—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." These are the agents who are to sound the last thrilling and startling cry "BEHOLD HE COMETH, GO YE OUT TO MEET HIM!" Those who are without oil when this cry is made, will be lost. May God help us to have it in abundance.

The time in which we are now living is beyond a doubt the most critical and perilous of any that has hitherto tried our faith and patience. We are now in imminent danger. All our past labor is now in jeopardy. Many have, no doubt, under the excitement of the late cry, gone forth to meet the Lord without oil. Some in the West, who never felt the force of the arguments for 1843, or any other time, fell in with the late movements, and actually went forth with those who had been as they thought asleep on the time. Now is the time of trial with them, and indeed with all of us. For my part, the next thing I expect to hear about the time,

will be the glorious news that the Bridegroom is on his way to earth.

I hope, my dear brother, you will continue the Advent Herald as usual. It is the most welcome visitor I have, and its arrival never fails to refresh my spirit. Be not disheartened brother; but go forward in your praiseworthy efforts, and God will sustain you. I have all confidence in your rectitude. No matter what your enemies may say, your friends know and appreciate your trials and sacrifices. Let the heathen rage, and the people imagine a vain thing; let them cry peace and safety, and denounce us as knaves and fanatics; in due time God will speak for himself, and take away the reproach of his people. As ever yours in hope.

N. FIELD.

Jeffersonville, Ia. Nov. 7, 1844.

CALUMNIES REFUTED.

In the Boston Post, on Saturday last, Elder Joshua V. Himes proves, in the most satisfactory manner, that the charges which have been preferred against him, in the newspapers, of having received large sums of money, and appropriated them to his own use, from certain deluded Millerites in this region, are gross calumnies, set afloat in the community for an evil purpose. *We shall publish his defence without abridgment, (as every other editor, who has published any thing to his detriment, touching his pecuniary integrity, is in honor and justice bound to do,) in our next number, not being able to find room for it this week. We have deeply regretted to see Mr. Himes the victim of a pernicious and monstrous religious delusion, as we regard it (a delusion, however, in which nearly all Christendom participates even to the present hour, differing only as to the precise time when the fiery event shall happen,) but we have not felt disposed to charge him with any mercenary motives.—Liberator.*

The following paragraph has been extensively copied in religious and secular papers.

LAMENTABLE—Moses Clark, of Landaff, we learn, committed suicide by drowning about a week since. A man of good sense, and very well informed, he yet fell into the delusion of Millerism, and reason was ousted from her throne. He was highly respected in this town, and so well esteemed in Grafton County, as to have been elected Chairman of the Road Commissioners. He was a representative from Landaff to the Legislature for the two years previous to the present year, and was a very useful, careful, and well informed member. It is time that some effectual step was taken to stay this wicked delusion, propagated by dishonest and canting hypocrites.—N. H. Patriot.

The Portsmouth, N. H. Journal of Nov. 6, says:

The Haverhill (N. H.) Republican states, that Moses Clark, Esq. the Second Advent man who has been so extensively killed by the newspapers, is alive and well. It was Mr. Gale who was drowned accidentally while in a state of religious insanity.

We trust our neighbors of the press, who wish to publish the truth, will learn caution from the numerous "mistakes" into which they have been betrayed.

JOB AND DAVID.—Many persons, when quoting from the book of Job and the Psalms, ascribe the language used exclusively to Job and David. A more careful reading would show this to be incorrect; as a large portion of the Book of Job consists of the sayings of his associates, while David was the author of little more than one half of the Psalms; the remainder having been composed by Solomon, Ezra, Asaph and others.—Morning Star.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 27, 1844.

The Astonishing Ignorance of the Millerites.

Among the *mistakes* made by the Millerites, not the least singular is the fact that the 10th day of the seventh month came on the 23d of September, instead of October, and was observed by the Jews in all places with their customary services.—*Cross and Journal*.

It would seem from reading the writings of our opponents, that they really suppose that if they should die, wisdom would die with them. And they often make themselves merry over what they suppose are our mistakes; and yet nothing is more evident than that they are perfectly unacquainted with that of which they speak. Many of the papers have supposed that they were throwing great light on this question when they have published to the world that the Jews observed September, instead of October, as the seventh month; and they speak of it as though we were unacquainted with that fact.

Now, if they knew anything respecting the question; or if they had read our writings, they would have known that they were stating nothing but what we have already published. No one has even doubted but that the Rabinnical Jews everywhere observed September as the seventh month; and this we have often given in our paper. But we were obliged to dissent from their time, because they have no regard to the requirements of Moses in reference to the barley harvest, when the Passover is to be kept. The Caraites Jews who conform to the strict letter of the law, therefore are obliged to begin their year one month later, so that their seventh month corresponded with our October. And as they comply with the terms of the law, we adopted their reckoning.

We may, therefore, say that among the mistakes made by the anti-Millerites, not the least singular is the fact, that they know nothing of the customs of the Caraites Jews; and never stop to inquire whether the Rabbins conform to the law of Moses, when they decide as to the correctness of their chronology.

Since writing the above, we cut the following from Zion's Herald:—

"They fixed upon the tenth day of the seventh month to close the scenes of mortality; and the saints must leave off work, sell or give away their property, and be ready by the 22d of October. But here they mistake the month, and have fixed upon the eighth, instead of the seventh!! Does not every body know that 'Easter Sunday,' in our common almanacs, is fixed upon as the time of the resurrection of Christ, and also that he was crucified at the time of the Passover, in the first Jewish month? Let any man take his almanac, and begin with the new moons in March, as the first month, and count on, and he will find the seventh moon began Sept. 12th; but they took the October moon for the seventh. How can we account for this palpable mistake, which does not appear to have been perceived by any of them? We may with propriety consider it an interposition of divine providence, to disclose to the world the utter folly of paying any regard to their calculations, provided they should fix upon another time; for if they made a mistake of one month in seven, with the almanac before their eyes, who can employ them to calculate the chronology of the world?!!

New Bedford, Nov. 5, 1844.

A. KENT."

If A. Kent was as familiar with his Bible as he is with his almanac; or if he had even examined the arguments on this very point which are given by "the learned Dr. Hales," as Dr. Jarvis calls him; or of Jahn, and other standard authorities in the church, who have settled the question, that the Rabbins are one month too early in all their observances, he would never have exposed his ignorance on this subject to the world.

Or if he had laid aside his "almanac," long enough to examine Arch Bishop Usher's Annals of the world, he would have learned that that distinguished Prelate, even places the seventh month as late as our November.* While Josephus after speaking of "the seventh month" and the "fast" on "the tenth day," says, "Upon the fifteenth day of the same month, when the season of the year is changing for winter the law enjoins us to pitch tabernacles in every one of our houses, so that we preserve ourselves from the cold of that season of the year." Ant. B. 3. chap. 10.

That the seventh month could not be as early as September, is also evident from Acts xxvii. 9, 27, 33; xxviii. 11.—These passages show us that the winter commenced immediately after the fast of expiation, or day of atonement, the tenth day of the seventh month, that is, if the opinion of the most eminent Biblical scholars may be relied upon. The marginal note in our Polyglot Bibles, on the fast mentioned, verse 9, is as follows: "The fast was on the tenth day of the seventh month. Lev. xxiii. 27, 29." And says Dr. Clark, "to sail after this fast was proverbially dangerous among the ancient Jews."

All who have made themselves merry over this supposed mistake, have only shown to the world their own ignorance respecting it; and every scholar knows that we are correct as to the Caraites seventh month.

All of our opponents who have noticed this, show that they are entirely ignorant of all the evidence on this question, save what they find in the "almanac;" even the astute John Dowling, who has the honor of discovering this mistake, has shown his ignorance of the Caraites reckoning. In their own language we enquire, "How can we account for this palpable mistake, which does not appear to have been perceived by any of them? We may with propriety consider it an interposition of divine providence to disclose to those who love the Lord's appearing, "the utter folly of paying any regard to their calculations;" for as they have shown that they have nothing but "the almanac before their eyes," and know nothing of the arguments on so small a point as this, "who can employ them to calculate the chronology of the world?!!!"

We should as soon think of going to the monks of the dark ages to decide respecting the gospel of Christ, as we should to the Rabbins, to decide respecting the Mosaic law. It is, however, evident that God is lulling these men to sleep, by reason of their ignorance of the word which is given for their salvation, and of the circumstances which were to accompany its fulfillment. Thus trusting to their own wisdom, their eyes are being closed that they may not see.

We were not before aware that the "almanac" was a standard work among modern theologians.

The World hateth you.

Marvel not, my brethren, if the world hate you....John iii. 13.

Never before was there a time when the doctrine of Christ's personal advent so universally called forth the hatred of the world; or when those who look for and love his appearing were so universally

*Usher in his Annals of the World, London edition, 1659, page 26, says "Upon the fourteenth day of the first month (the fourth of May being our Tuesday, in the evening, the Israelites celebrated their first passover in the land of Canaan.—Jos. v. 10. Next day after the passover, (May 5th being Wednesday,) they ate of the fruit of the land of Canaan, unleavened bread and parched corn, and manna ceased the very day they began to live of the fruits of the land.—Jos. v. 11—12."

Again he says, page 40, "The eighth day of the seventh month, (to wit, 30 of our October being Friday,) was the first of the seven days of the dedication. The tenth day, (with us Nov. 1st, upon a Saturday,) was the fast of expiation or atonement held, whereupon (according to the Levitical law, chapter 25: 9,) the Jubilee was proclaimed by the sound of a trumpet. The 15th day (our November 6th, being Friday,) was the feast of Tabernacles. The 22d, (our November 13th, being also Friday,) was the last of the feast of Tabernacles, which was also very solemnly kept.—2 Chron. viii. 9; with Levit. xxii. 36; and John vii. 37.

hated and despised for so doing. This state of things is to the multitude a sufficient proof of the fallacy of our position; because, say they, in accordance with the reasoning of many divines, "common sense has decided against it." But is this, to the child of God, any argument that we are in the wrong? What saith the Scriptures?

Says the apostle, 2 Tim. iii. 12, "Yea and all that will live godly in Christ Jesus, shall suffer persecution." And, Acts vii. 52, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One." Says our Savior, John xv. 18—21, "If the world hate you, you know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

Psa. cv. 25, "He turned their hearts to hate his people, to deal subtilly with his servants." Matt. x. 16—18, 21, 22, 24—26, 34—39, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. The disciple is not above his master, nor the servant above his lord. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. Think not that I am come to send peace on earth; I came not to send peace, but a sword. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it. Heb. xii. 4—8 Ye have not yet resisted unto blood, striving against sin. But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Thus the scriptures show us that God has designed to lead his children out of the world amidst tribulation and affliction, and the enmity and scorn of this world, that when they shall stand on the sea of glass, and it shall be asked of them "who are these?" Rev. vii. 14, the answer may be true of each one of them,— "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Shall we then seek to escape the world's displeasure, and avoid its reproach? Nay. "Behold, we count them happy that endure." Ja. v. 11. Moses chose "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;—esteeming the reproach of Christ greater riches than treasures in Egypt: for he had respect unto the recompense of reward"—Heb. xi. 25, 26. And says the blessed Savior, Matt. v. 10—12 "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Happy are we when we can say with the apostle, 2 Cor. iv. 8—11 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; for we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our flesh. And we may rejoice that we are "counted worthy to suffer shame for

Christ's name." Marvel not therefore, my brethren, if the world hate you; for it hated Christ before it hated you.

The following article appeared in the "ATLAS" of Nov. 4, and also in some other papers. We were glad to see it as Mr. Seth Bliss has thus advertised to the world through all the papers in which his article has appeared, that Bro. Himes has published a "vindication," "in the Morning Papers of Saturday." Thus the public who would otherwise be ignorant of the fact will be apprised of it, and many will be thereby induced to obtain that paper and read the "vindication."

THE TWO S. BLISSES.

MR. EDITOR:—In the vindication of Mr. Himes, published in the Morning Post of Saturday, I find that, by a similarity of signature, I am unwillingly and unfortunately associated, in the minds of many, with the Miller delusion, a delusion with which I never have been, and never intend to be, in any way voluntarily connected. The Mr. S. Bliss who signs the letters in Mr. Himes' vindication, is *Sylvester*, the editor, as I understand, of the "Signs of the Times," and who often signs his name S. Bliss, and thus leads many to confound two different persons. The name of the Secretary of the American Tract Society, Boston, is *Seth Bliss*, who sometimes signs his name S. Bliss. I will thank Mr. *Sylvester Bliss* to write his name in full, that my friends and numerous correspondents may not have occasion, so often, to ask, with surprise, "has the Secretary of the American Tract Society embraced the Miller theory?" I claim and acknowledge my proper name to be *Seth*, a name which dates back to the third son of Adam—and, of course, is an antediluvian, and has survived one universal deluge, and also the 22d day of October, 1844. I regret that so ancient a name should be associated with so modern a delusion. *Sylvester* is a more modern name—and if the editor of the Signs of the Times wishes to identify it with that delusion, he may do so by writing it in full, and at the same time save me and others some trouble.

SETH BLISS,
Secretary American Tract Society.

Boston, November 2.

In the Atlas of Nov. 5th, we inserted the following, which has also been copied into other papers:

"THE TWO S. BLISSES."

MR. EDITOR.—I perceive by an article under the above head, in your paper of yesterday, that Mr. *Seth Bliss* is anxious not to be identified with the doctrine of Christ's Second Coming. I exceedingly regret that the similarity of our signatures should cause him the mortification of having it supposed that the "Secretary of the American Tract Society" is joyfully awaiting the coming of his Lord; or that one who can scoff at the deluge or the Second Coming of Christ, should be, in any way, identified with myself. I would willingly write my name in full, as he requests, if it were a little name of four letters like *Seth*; but I think it would be less trouble to have that "venerable," "antediluvian" name written out in full. I am aware that *Seth* is more ancient than *Sylvester*; but if the value of a name depends upon its antiquity, that of *Seth* must stand aside for his elder brother. And if the want of antiquity is so great a fault in a name, what must it be in a theory, like that of a millenium in time, which is only two hundred years old, and for the advancement of which, Mr. *Seth Bliss* is so energetically employed. The name of *Sylvester*, is, however, not as modern as he may suppose, neither is the doctrine of the "Second Advent," for I believe nothing but what the prophets and Moses did say "should come," and which was the belief of the church, till the "Modern" "theory" of Mr. *Seth Bliss* was put forth by Daniel Whitby.

SYLVESTER BLISS.

Associate Editor of the Advent Herald.

Boston, Nov. 5.

Mutilations of History by the American Tract Society.

The New England Puritan contains a long article, showing how D'Aubigné's History of the Reformation, has been mutilated, garbled, interpolated

and emended, by the American Tract Society, to suit the views of some of the denominations who are connected with that Society. The Puritan remarks, that "Mutilated History is not veritable history. Indeed, it is no history at all; and all uses of history are lost to the world, if interpolations, emendations or omissions are admitted to favor any party or sect." The question has been taken up by the Synod of New York and New Jersey, who have reported upon it in full. They show all the alterations which have been made, and comment upon some of them very severely. In the language of this report,—"They not only transpose the language and thus make the author assert a doctrine different from what he teaches, but they conceal historical facts," and "vitally affect the sense of the author."

After presenting all the various mutilations, the committee say, "In view of these strange and most unwarrantable omissions and mutilations of this work, the question forces itself upon the mind,—For whose benefit were these alterations made? What denominations through their representatives in the Tract Society, have demanded this mutilation of history? Is this a specimen of what these denominations would do with the pages of history, if they could do it without drawing down upon themselves the frown of an indignant community? And if so, then shall they do this, and escape that frown by doing it through the American Tract Society?"

The denominations for whose benefit these mutilations are made, appear to be the Episcopalians and Baptists, but principally the latter. D'Aubigné in his history, has given a full account of the fanaticism of the Anabaptists, which appears conspicuously throughout the work, and which was a great hindrance to the progress of the Reformation. But it seems that the Baptists of our day, are so ashamed of the doings of their ancestors, that they are even willing to falsify history to screen themselves from its odium. And yet this is the denomination which sustains such men as John Dowling and the editor of the Watchman, who accuse the Adventists of the same follies, to screen themselves from which, such an unwarrantable course has been pursued, to suppress the historical fact that they were the fanatics of those days. But when we consider that to escape this odium, they are willing that history should be falsified, we no longer wonder at the slanders they have published against us, or that they should refuse to correct them.

The committee go on to say:—"The omissions and mutilations in D'Aubigné are not the only ones, we believe, that have been made by the Society in the works which it has published. Other works have been subjected to the same process.—The time has come therefore, as the committee feel, when the question must be settled, whether the Tract Society shall become a book mutilating Society."

If Protestants can thus mutilate history, why may not Catholics and Infidels do it? And yet how severely would they be censured for so doing! And how would the poor Adventists be condemned if such a charge could be presented against them? Their accusers would no longer be obliged to resort to the falsehoods in circulation, nor murder in the newspapers sweet innocent babes to excite the indignation of the populace.

This report was made not from enemies of the Society, but from friends; and it is published in those papers that lend it their support. The course pursued in these mutilations, is however sincerely regretted by many connected with that Society; and we understand that the edition of D'Aubigné is to be suppressed.

We would here remark that the Mr. S. Bliss, who is the secretary of this society, is Mr. *Seth Bliss*, and is not in any way connected with the Second Advent cause.

THE DERNIER RESORT.—Let the friends of the Advent cause remember, that our opponents seem to have given up the Scriptural argument respecting the Advent and rest the entire issue of the great question upon mean and base attacks upon personal and private character!! Some of them are now giving currency to all the foolish and malignant stories and falsehoods that can be called to their aid, to blacken the character, and destroy the influence of those who have borne the burden and heat of the day in the Advent cause.

In this work the conductors of the religious and secular press, have taken a conspicuous part. Our defence, which was published a few weeks since, has opened the eyes of many to the facts in the case. The secular press, where there was any principle or integrity, made prompt corrections. Some of the religious presses, also, have done us justice.—But others of them have not only refused to do us common justice, but are still showing their malignity, by repeating the old slanders, and are very industriously seeking to find new occasions for attacking private character, and to justify themselves in their former sins.

Among the prints that have treated us unjustly, the "Christian Watchman," is known to be conspicuous. And with all the proof of the falsehood of his libellous insinuations before him, he as yet refuses to make any correction. A sleepless malice seeks our destruction!

The "Christian Secretary," also, shows the same spirit and disposition. It gave a respectful notice of our defence a short time since, exonerating us from the charges preferred against our character. This waked up the ire of some of the enemies of the Advent, and the next week a malicious attack was made by them upon us. They profess to know nothing against our moral character; but, still there appears to be something awful, if they only knew what it was, that would entirely overthrow us, and the Advent cause. So now, to gratify the malignity of our foes, we must be adjudged as dishonest until we can prove ourselves innocent.—This is the course our enemies now pursue. Let our brethren everywhere take courage. The course of our opponents shows that they cannot, and dare not meet us on any scriptural, or honorable ground. They know the argument is on our side, that we have the vantage ground after all, and that their only hope lies in the success of the conspiracy to destroy the reputation of some who have been prominent in the cause. They hope to find some disaffected persons, who will bear testimony against us, they have even sought for them, and some have been importuned to bear a testimony unfavorable to our reputation; but none have been found to do it as yet.

Our trust is in God. He will bring forth our judgment as the noon day, in his time. Let envy and malignity punish itself till God shall give the true judgement to all. In the mean time we shall keep about our work. Providence permitting, we intend to visit the Advent congregations generally, without delay. And we rejoice to know that we have their confidence, and respect, which we value above all earthly considerations in this state of trial.

We shall administer some wholesome instruction to the "Secretary" in our next.

OUR DEFENCE.—We still have copies of this on hand which the friends can have by sending for them. Much good has already been done by its circulation among those who have maligned and slandered us without a cause.

Meetings at the Tabernacle as usual on the Sabbath. Also on Tuesday and Friday evening. The meetings are well attended, and the brethren are in a good state. We have no cause for discouragement. Bro. F. G. Brown was with us last Sabbath and gave two thrilling discourses, much to the edification of the saints.

LETTER FROM BRO. DANIEL A. DROWN.

"I will wait for the God of my salvation."

Micah. vii. 7.

There are various exhortations, in the Scriptures, to the people of God, to exercise *patience*, under all their trials and disappointments, with the assurance that they shall be delivered in due time. Such patience is always conducive to our growth in grace, and will also fulfill the commands of our Divine Teacher; which will thereby promote his glory, and consequently our greatest happiness. This appears to be one of the last graces that we are exhorted to exercise, while on our wearisome pilgrimage; for we are first to *perform* the will of God, and then patiently to wait for our glorious deliverance. This part of the divine intention concerning us is to be accomplished without our co-operation; for "salvation is of the Lord." Herein is gloriously exhibited the power and grace of God;—after we have arrived at that extremity, when it can emphatically be said, that "we are ready to perish," then, He will appear for our deliverance, and particularly manifest himself as a God "near at hand" in time of trouble. To Him will belong the glory of our salvation, and we have every reason to believe that this will be accomplished in such a manner, that no flesh shall glory in his presence. This is what we desire, and confidently expect; and may the Lord grant us grace that we may be perfectly resigned to his will, and thus be prepared to honor and glorify his name.

This salvation, as we have observed, is always to be obtained *after* patience has been exercised. When Jacob was about to depart *after* he had *performed* the will of God, he exclaimed (Gen. xlix. 18) "I have waited for thy salvation, O Lord!" We are exhorted in Ps. 37:7, to "Rest in the Lord and wait PATIENTLY;" and Isaiah says "I will wait upon the Lord—and I will look for him," which, perhaps, may be read as a collateral passage with Heb. ix. 28, "and unto them that look for him, shall he appear the second time, without sin, unto salvation."

"It is good that a man should both hope and *quietly wait* for the salvation of the Lord." Lam. iii. 26, "And, therefore, will the Lord wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you: for the Lord is a God of judgement; *blessed are they who wait for him.*" Isa. xxx. 18, "For ye have need of PATIENCE, that *after* ye have done the will of God, ye might receive the promise."—Heb. x. 27, &c.

It now appears to be a time when the children of God, who have believed in the immediate coming of their blessed Savior, are individually called upon to exercise this patience in their present state of trial, and to many, of disappointment. We expected, as we thought from premises fully established upon the sure word of testimony, that He, concerning whom Moses and the prophets did write, would have been revealed, ere this, in the clouds of heaven, with power and great glory; and we have in the honesty of our hearts reiterated, with increased delight, the language of John, "Come, Lord Jesus, and come QUICKLY."—We could have rejoiced to have had it proclaimed that "the kingdoms of this world have become the kingdoms of our Lord and his Christ," but as yet the desire of our hearts has not been gratified; nor have our fond expectations been realized. But we know that the Lord's ways are not as our ways, and in our disappointment we have grace and confidence to say, that the Judge of all the earth will do right. We know that those, who have their wills entirely subjected to the divine will, will exclaim, "not my will but thine, O Lord! be done." God's dear children never feel to mourn at the ways of their Heavenly Father, though they may conflict with their dearest hopes and expectations; but feel that He will give them strength equal to their day, (Deut. 33: 25.) Though our hopes have not been realized, we believe that "He is not slack concerning his promise, as some men count slackness, but is long suffering toward us, not willing that any should perish, but that all should come to repentance." The Lord undoubtedly has thoughts of mercy towards us. Perhaps our confidence in his promises has not been fully tried, or if so, the time has now arrived when we can fully say that we "will wait for the God of our salvation." We are confident, brethren, that the Lord will soon "be exalted" and will save us. We have committed ourselves unreservedly to him, and he will protect us, and presently bring us off "more than conquerors." *Never* has he forsaken those who have put their trust in him.

If we have the testimony in our hearts that our ways please God, and that we are, according to his word, quietly waiting for "the adoption, to wit, the redemption of our bodies," we most assuredly have every promise in that word for our encouragement as

well as for our consolation. We think that we have now arrived at that period in prophecy, when all the "signs" have been fulfilled; and now need more than ever "the grace of God that bringeth salvation." We now feel more than ever, our own helplessness, and the need of that everlasting arm, which can keep us, "blameless" unto the coming of the Lord.

We have followed the "pillar of cloud by day, and the pillar of fire by night," and have not murmured against the Lord in our journey through this world; neither have our souls become "discouraged because of the way;" but we have put confidence in the Captain of our salvation, and we believe, according to his directions, that we have come down to the borders of the Red Sea. Here we are, hoping and expecting deliverance in the Lord's own way—desiring the "consolation of Israel." Will God in this extremity forsake his children, who have not shunned to obey his commandments? Will He forget his espoused and confiding bride? Can He desert those who are as dear to him as the apple of his eye? NO! *His word is true*; He cannot deny himself. Sam. xii. 22, "For the Lord will not forsake his people, for his great name's sake, because it has pleased the Lord to make you his people." Though all forsake us, the Lord will be the defence of his people, and they shall not be moved.

At the present time, I think we are occupying a glorious position—a position which will soon be envied by the ungodly opposers of our "blessed hope." The Lord will surely come, at the appointed time, to the mortification and distress of all those, who "will not have this man to rule over them," but to the exultation and everlasting glory of all his dear people.

Brethren! if any of you are in trouble, during these perilous times, you are seasonably exhorted to "call upon me in the day of trouble, I will deliver thee and thou shalt glorify me." I believe it. Bless the Lord! "He that believeth in me, though he were dead, yet shall he live." Yes, we must be dead to ourselves, and to the world, so that when "He who is the believer's life shall appear, then shall we also"—our life being hid with Christ—"appear with him in glory."

God's children, in this predicted state of trial, will not call upon him in vain. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them SPEEDILY." While the wicked, in their state of security, are "folded together as thorns,—and while they are drunken as drunkards, they shall be devoured as stubble fully dry."—Na. i. 10. While God's people are patiently waiting the great consummation, He will "suddenly," "as a snare," "rise up to the prey," and destroy his enemies. When the ungodly are rejoicing over the disappointments and supposed failures of second Advent believers, thus bringing greater blindness over their minds, and making the snare complete, "THEN the Lord will plead our cause, and execute judgement for us; and He will bring us forth to the light, that we may BEHOLD HIS RIGHTEOUSNESS."

Yours, in the hope of being numbered amongst the redeemed of the Lord, who shall return and come with singing unto Zion, with everlasting joy upon their heads; who shall obtain gladness and joy, when sorrow and mourning shall flee away.

DANIEL A. DROWN.

PORTSMOUTH, N. H., Nov. 6, 1844.

LETTER FROM BRO. G. F. COX.

To Mr. Wm. Miller, Rev. J. Litch, and Rev. J. V. Himes.

DEAR BRETHREN:—I am glad that one of your number,—Bro. J. Litch,—has now abandoned the idea of ascertaining by any means now known, the specific time of the Second Advent of our blessed Lord. Rev. Mr. Himes, I believe, has given a similar intimation. Mr. Miller, I doubt not will, as he must now be satisfied, in the language of the Scriptures, that he "knows not when the time is." This we should have seen before hand, as it was a plain passage; and all such should be adhered to, in preference to those which are figurative. Had we adopted the two ideas, "ye know not when the time is,—and, when ye see these things come to pass, KNOW YE that He is NEAR, even at the doors," and brought all our arguments to bear upon these two points, we should probably have come at the truth. But instead of this, the public were required to believe in *human tradition*, (chronological data) as though it were the word of God. This was a great er-

ror, and no effort should be made to conceal it. I hope none will be made. It was the principal error. But on the above two texts was, and is, a basis broad enough to *arouse hope*, inspire watchfulness, and to induce all, if they would be induced, to seek a preparation for the coming event. And let me ask, was not this all that Providence originally designed should be known of the last great event by Prophecy? All that was necessary for the church was that she might know when she was near enough the shore to begin to watch for land, as we all expected a heavenly Pilot to take us into harbor. And this is all that is needed by the wicked. And I am inclined to believe such a view might move the mass of mind as readily to seek the Lord, as a more definite time. Specific time might be needed for a proof of prophecy *past*, but it will not be needed for this in the last great act to the world. But whether this conjecture be true or false, one thing is now certain, "we know not when the time is," nor does any mortal man; and as to conjecture, there is no end to it.

I doubt not but in the movements of Providence, it may have been permitted for wise purposes that specific time should have been so successfully preached. The church had nearly lost the great truth, that Christ was coming again, so far as its practical character was concerned. If preached at all, it lay beyond the bounds of practical influence. I speak not as a universal, but general thing. But the subject has now been so fully presented, both in Europe and America, it will not, I believe, slumber again perfectly, till the Master appear.

With this view of the subject, whatever we may conjecture, must we not, ought we not, to take the stand, with interest, with truth,—that the day—the year even, of Christ's coming again, is concealed from mortal man; although evidences in abundance assure us that the great event is nigh, even at the doors. And because it is not known, it *may come* at any hour. This it appears to me is the true ground to occupy. Allow me to say, here at least, I stand, and hope with God's help still to abide thus. This too was the first view I took of the subject. The argument for the tenth day, seventh month, on the above grounds, I could not embrace. Besides the argument itself was defective. *Every jot* of the shadows is not *always* fulfilled; had it been so, the *time of entering* the Holy of Holies would be regarded: but they were not, and now cannot be. Yet the type has been sufficiently honored by the entering of the Holy place once for all. If not, it may be in another event. But because the *time of entering* was disregarded in this world, so may be the *time of his coming out*. But I know not, nor do I believe any one else can know. I never, however, felt greater confidence in the great principles of interpretation that we have applied to the prophecy of Daniel,—and some other portions of the divine word, than I now do. To these principles, and to the specific ones stated above—looking for Christ daily—believing him to be at the door. I feel as though I could go forth for life. I want no other views. I mean this is adapted to the *wants* of my nature. This would lead me to preach the gospel to the ends of the earth. It would prompt me to every other good word and work. It would restrain me, if that thought had any influence, from any thing contrary to them. Here I hope to live, or die, if need be. Here I will join you, God willing, with my whole heart.

I think, too, you need not be disheartened. If the world hate you now, it hated you before. But if we have learned where our error is, then can we the better and the lighter go forth to work. It may be said, the world will not trust you as teachers. It may be so, but of this you will rejoice, and rejoice, too, if they will trust no man. This is what you have

wanted. It is what the Bible teaches. Every man for himself to the Bible. We are protestants. Come out then to your work. Come with the voice of charity. Thousands will greet you and rejoice to hear you. Come to the work—not for a day—nor a year—but for life. It may be but a day—it may be less than a year. Ye know not when the time is—but ye know it is nigh, even at the doors. You have started the storm, and by the help of God you must aid in guiding the elements. Besides, who will make the doctrine of Christ's coming a prominent one, if the Adventists do not? I fear no one. It must now be held up by them, or slumber fatally. The Adventists need also that some errors be corrected. But who can do this as yourselves and associates. The brethren must be taught to go to their farms and shops, and *abide* there till their Lord comes. And the reasons must be given why. And your voice should be heard first, as it will now be heard most attentively. It was no objection to the woman grinding at the mill, that she was thus employed when her Master came. Nor was it an objection to the man in the field—or in bed—that he was found there.

I hope, too, that provision will be made, if not done already, that in all the Advent congregations, the Sacraments—Baptism and the Lord's supper, be duly administered—as well as Bible discipline—that those *who cannot* abide in the churches without suppressing their faith, may have a place to flee to, where they may speak without such embarrassment. I would not *urge* one out, but if he cannot abide peacefully, he had better seek another branch of Christ's disciples. He who binds his conscience cannot grow in grace, and for that reason should never bind it, nor allow another to, were it even the Pope of Rome. But enough. The object of this is to say, I am an Adventist still. My heart is in the great work. I sympathize with you, and want you to be encouraged, and go forward with true christian zeal, unincumbered if possible with error. In such a work, what little I may contribute to it, I will do, God willing, with all my heart.

Saco Me., Nov. 7. 1844. G. F. Cox.

LETTER FROM BRO. E. MARSH.

DEAR BRO. HIMES:—It will, no doubt, be gratifying to you to learn that the Advent brethren in this region are yet firm in the faith that the Lord will soon appear. It is true that those of us who were waiting and expecting the return of our Lord on the 23d of October, have been greatly disappointed; yet, we feel not the least disposition to give up our faith in the belief that Christ will very soon come, to the joy and salvation of his waiting people. God has permitted man to make a mistake in the calculation of the time when Christ should make his second appearance:—but let us remember that this has been ordered by infinite Wisdom, and those who are willing to bow in humble submission to His will, will find instruction and a rich blessing from this trial of their faith.

I believed that October was the seventh month and that on the 22d or 23d of that month, we should witness the coming of the Savior in the clouds of heaven.

In view of this great and glorious event, I closed my school previous to the 22d, and tried, in the fear of God, to free my mind of every thing of a worldly character; spending the most of the time with my family, uniting with my wife in earnest prayer and supplication to God, to be prepared for that solemn and trying hour. And I must here say, that we have, since that time, had more enjoyment with God, than we ever before experienced. Yes, my brother, during a few days past, we have felt more sensibly than ever before, the love of God filling our hearts; and whatever may come hereafter, we shall ever have reason

to bless the Lord for this manifestation of His goodness and love, to such poor sinful worms of the dust.

We were willing to "believe God's truth, and venture out upon it."—We placed ourselves upon the "large flat rock in the midst of the ocean," and here we stand—and here we are willing and determined through grace to stand, till the "Prince" shall come to our deliverance.

I know the Adventists are in a critical and trying situation; and our position at this time forcibly reminds me of that of the Israelites, when fleeing from Egyptian bondage. When they came to the Red Sea, they were compelled to stop; they could not retreat, for Pharaoh's host was in the rear, and they must have fallen into the hands of their enemies, had not God appeared for their deliverance. When they were brought up to this critical and trying situation, "Moses said unto the people, fear ye not, stand still, and see the salvation of the Lord."—Exo. xiv. 13. Yes, blessed be God, though His children may be brought into situations trying and distressing, yet he will appear for their deliverance. How precious are the promises which God has made to his children. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. xli. 10. I do hope that the Advent brethren every where, will remain firm in the faith, and suffer not the adversary of souls to lead them for a single moment from their watch tower. God is now making trial of our faith. Let us remember the declaration, "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."—Heb. x. 38. Let us continually watch and expect the coming of our Lord, and we shall not be overtaken as a thief. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. v. 4.

On the 21st of October, Bro. J. P. Weethee came to this place; and the next day delivered two lectures in the Congregational Church.

On the 23d, Bro. and Sister Weethee left here, accompanied by myself and family, for the neighborhood of Coal Run, about twenty miles below this, on the Muskingum river. Here Brother Weethee lectured several days, to large and attentive congregations, a goodly number of whom are firm Adventists. On Sunday the 27th, Bro. Weethee administered the Sacrament of the Lord's Supper to a large number, among whom were Baptists, Methodists and Cumberland Presbyterians. Sectarian prejudices seemed to vanish away; and it was, as I thought, a season of refreshing from the presence of the Lord. On our return home we tarried one night with Bro. Thompson, the one you baptized in this place. He is unshaken in the faith that Christ is at the door.

We commenced a Second Advent prayer meeting at our house, the week you and Bro. Miller left here, and have continued them to the present time. We have found them profitable and refreshing to our souls; and we intend, in the strength of the Lord, to continue them, till our day of probation shall come to a close.

Yours in the hope of soon meeting in the kingdom of our Heavenly Father.

McConnelsville, Ohio, Nov. 11, 1844.

THE WORLD.—Sweeping the political telescope over the horizon abroad, we find nothing very striking for description; although there is movement in all quarters—a storm either subsiding or brewing. France and Morocco lie upon their arms, reposing, but not reconciled. Spain is reconciled to her African ally; but is now busied with some revolutionary murmurs at home. Italy trembles at the stifled

sound of insurrection. In Egypt, Mehemet Ali has used the panic caused by his mad escapade, to make his ministers confess some delinquency in their rule, and in penance to mulct themselves for the benefit of his treasury.—British India has no war upon her hands, but only a mutiny, and the distant sounds of barbarian contest in her slumbering ear. China is threatened with more intrusive negotiations, American and French; like boys who have seen one of their number rob an orchard, the American and Frenchman will noisily step in too, even at the risk of spoiling the sport for all. Fiscal differences have set the governor and people of Eastern Australia by the ears. All this is matter that little concerns us in England at present; but it promises to make incidents for the journals some day.—*Zion's Herald*.

Letter from Wm. Miller.

DEAR BRO. HIMES:—I have been waiting and looking for the blessed hope, and in expectation of realizing the glorious things which God has spoken of Zion. Yes, and although I have been twice disappointed, I am not yet cast down or discouraged. God has been with me in Spirit, and has comforted me. I have now much more evidence that I do believe in God's word; and although surrounded with enemies and scoffers, yet my mind is perfectly calm, and my hope in the coming of Christ is as strong as ever. I have done only what after years of sober consideration I felt it to be my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow man, and my conviction of duty to God. I could not see that I should harm my fellow men, even supposing the event should not take place at the time specified, for it is a command of our Savior to look for it, watch, expect it, and be ready. Then if I could by any means, in accordance with God's word, persuade men to believe in a crucified, risen, and coming Savior, I felt it would have a bearing on the everlasting welfare and happiness of such. I had not a distant thought of disturbing our churches, ministers, religious editors, or departing from the best biblical commentaries or rules which had been recommended for the study of the scriptures. And even to this day, my opposers have not been able to show where I have departed from any rule, laid down by our old standard writers of the Protestant faith. I have only interpreted scripture in accordance with their rules, as I honestly believed. And not one honest man, who understands this question, will deny this assertion of mine. But that, over which I could have no control, transpired to produce on the public mind an unhappy effect.

The public excitement commenced some six years ago. Although I had been proclaiming the Second Advent for six years before, there was not one of our churches that I visited, but what *acknowledged the happy effects of the doctrine*; and many were hopefully converted, who united themselves with the several sects as their own judgment dictated. In 1839 and 1840, the opposition to the doctrine began to rage, united with ridicule and misrepresentation. The Universalists commenced the contest, and were followed by every sect in our country. Then the brethren who loved the appearing of our Savior, found themselves among opposers. And instead of meeting sound argument and light among their former brethren, they were almost universally met with scoffing, ridicule, and misrepresentation. Odious names and cruel epithets were applied to us; and in many cases our motives were impugned, and a war of extermination was commenced against the Advent faith. Many of our brethren caught a measure of this spirit, and began to defend themselves in like manner, against the attacks of the several sects. The name of "*Babylon*," and I am sorry to say it, was applied to all of our churches without any discrimination, although in too many instances it was not unjustly applied. We were thus placed at the time we expected our deliverance; and if Christ had come and found us in this condition, who would have been ready, purified and made white? But the time passed, and the Adventists were humbled; and thus we see that our God was wise and good, in the tarrying of the vision, to humble, purify and prepare us for an admittance into his blessed kingdom.

I would now beg and pray, my brethren, that we

may humble ourselves, avoid disputes, and enter into our chambers, and hide ourselves for a little while until the danger is over. Hold no unnecessary controversy with the despisers of our blessed hope, let us separate ourselves from them in very deed. We have thus far done all we could—and now is the time of their triumph, but it will be short. I am determined by the grace of God to follow this rule. God will fight our battles for us, and in due time we shall see who is the only Potentate. Now let patience have its perfect work. Our duty now is to comfort one another with these words, strengthen those that are weak among us, comfort the feeble, establish the wavering, raise up the bowed down, speak often one to another, and forsake not the assembling of ourselves together; let our conversation be in heaven from whence we look for the Savior, for the time has now come for us to live by faith, a faith that is tried like gold seven times purified. Let us hold fast our profession without wrath or doubting, for he is faithful who has promised, and he that shall come will come, and will not tarry. Let us be careful that we become not overcharged with the things of this world, and so that day come upon us unawares; but know brethren that the day will not come upon you as a thief; you will see and know the sign of the Son of man.

I would advise you, Bro. Himes, to continue publishing your papers in Boston and New York. We must have a medium of communication with one another, so that amid the moral darkness which has shrouded the people on the prophecies, we may have light in all our dwellings. This cannot be far from the time. I feel confident that God will justify his word, and the time which we have preached; for we cannot have varied far from the truth in our own views of the seven times, the 2300 days, the 1335 days, the trumpets, &c.

Brethren, hold fast; let no man take your crown. I have fixed my mind upon another time, and here I mean to stand until God gives me more light.—And that is To-day, To-day, and To-day, until he comes, and I see Him for whom my soul yearns.—Permit me to illustrate, by parable.

A certain nobleman about taking a long journey, called together his servants, gave instructions to every one respecting their work, and commanded them to be faithful in their several occupations; and, at his return, he would reward every one as his work should be. He also informed them how many days he should be absent; but the time of night when he should return, he did not make known; yet, if they would watch, they should know when he was near, even at the door. And he informed them how they might know. They would first see the lights of his carriage in the distance, and they would hear the rumbling of his carriage wheels, and go out to meet him, and open the portal gates for him immediately. Whether he should come in the first, second, third, or fourth watch, he would not then inform them; but commanded them to watch. After he was gone, many of the servants began to neglect their master's business, and to form plans for their own amusement. Thus engaged, the days appointed for their master's return were forgotten. The giddy whirl of dissipation had filled their mind, and Time passed rapidly along; and the days were nearly run out when some of the servants discovered in the steward's book the number of days recorded when their master should return. This was immediately read in the hearing of the servants, and created no small excitement among them. Some said the time was not revealed, because the master said the watch was not known. Others said the master would never return, he would send his principal servant, and then they would have a feasting time to their own liking. Thus were they wrangling and disputing until the days, according to the best reckoning they could make, had run out, and the night came, in which some of them expected him. The porter, and a few others determined to watch, while the remainder of the servants were feasting and drinking.—The porter and his companions kept a good look out; for at the first watch, they expected their master. They thought they saw the light and heard the rumbling of the wheels. They ran among the servants and cried, "Behold the master cometh." This caused no small stir among them, and many made preparation for their master's return. But it proved to be a false alarm. Then those servants ridiculed the porter and his friends for their fears, as they called it, and returned to their feasting again. But the porter and his friends were still vigilant until the second watch, when they were

again disappointed, and the servants were more vexed than ever. They now scoffed, and mocked, and then turned some of them out of doors. Again, they waited for the third watch, and again they were disappointed. Now the majority of the servants being more angry than ever, beat and bruised the porter and his friends, and turned them all out of the house, locked the doors, and laid themselves down to sleep. At the fourth watch the master came, and found the porter and a few of his companions watching. The doors were barred and the remainder of the servants were asleep.

Now let me ask, Will the master condemn the porter and his friends for making three false alarms? Will he punish them for disturbing their carousing brethren? Which of these two classes of servants will have shown the most love for their master? Let every one answer to himself these questions, and decide his own case justly. Our former brethren say, they watch, but do not expect him.

Bro. Himes, give us the signification of the word WATCH. Yours as ever, looking, &c.

WM. MILLER.

Low Hampton, Nov. 10, 1844.

THE ADVENT HERALD.

BOSTON, NOVEMBER 27, 1844.

BRO. COX'S LETTER.—Brother Cox came into the Advent faith some five years since. Although less active than some, he has always remained at his post; and we believe his influence on the cause, on the whole, has been favorable; and as it will now be thought by some, more so than those who took a different course. Be that as it may, both must stand or fall to their own master. The view he here presents, it will be perceived is nearly or quite the same that he presented to the public when he first embraced the doctrine. He did not sympathise with the recent movement, based upon the tenth day of the seventh month. He thought he saw defects in the argument, and so admonished his people—although he permitted his people to hear at length upon the subject—but with one or two exceptions, none embraced it. Perhaps on this account he may be heard by some with more—perhaps by others with less—interest. Truth, however, should stand upon its own basis.

Letters from England.

We have received several letters from our friends in England, within the last few weeks; but they communicate nothing of particular interest. The friends stand firm; where any have gone back, God has raised up others to take their place. There has been no general movement there respecting the seventh month, as there has been here; yet they are looking and watching for the great event. The brethren were much disappointed that Bro. Himes did not visit them; and they still importune him to come.

We publish the following at the request of the writer, who has never been familiar with our views of prophecy. It is an instance out of many at the present time, of those who are not Adventists, who are impressed with the reality of momentous events being just upon us. Our faith is still founded, as it has been, only upon the word of God, which teaches us to look constantly for the coming of the Lord. En.

TO ALL WHO WILL HEED THE WARNING OF A FRIEND!

Note the Signs of the times and watch! Though the writer of these lines differs from the Adventists in sentiment, he dares not resist the influence which prompts him thus to speak. Like many others my mind has been most remarkably impressed in these momentous times.

The vivid impression upon my own mind, from much examination of the subject, is that the language of Scripture teaches us, that before the actual coming of our Lord, there are to be signs to precede that event not yet fulfilled, as the Adventists suppose, though they may now be in actual operation. I wish to impress upon the minds of all, the importance of living as though to-morrow were to be the decisive day with them.

I am led to take this course from a conviction of

duty to warn the people, (not to forsake friends and families or the usual duties of life,) but to give all diligence in discharging their duties to God and man, from day to day, so as to insure their own salvation, and be prepared, if need be, for tribulation and persecution, such as has never yet been experienced; which I am led to believe is predicted ere the final coming of Christ, in Daniel 12th, and Mark 13th.

I am well aware how the mind may be led astray by false impressions, but I am convinced that there is a solemnity in the case, which, if it could be realized by others would prompt them to give all diligence to be prepared to meet their God at any moment. I will not now utter all of what seems to me to be a vivid reality, lest I might have been led astray, yet is the impression so intense in its nature, that I believe the like has not been realized since the days of the Apostles, and this prompts me to send forth this note of warning to the ends of the earth, if possible,—“Prepare to meet thy God!”—a duty, indeed, which every day requires of us, but which is most momentously important at the present time.

I would most solemnly impress upon the mind of every individual, the duty of preparation for the event, at whatever hour it may come. Study and embrace the promises of Christ. Do your duty to God and to yourselves, and be ever watchful. Blessed are they who shall be found thus ready.

ONE WHO FEELS IT HIS DUTY TO WARN HIS FELLOW MEN.

Foreign News.

The Britannia arrived at this city on Friday morning last, with intelligence to the 4th inst., 15 days later than the previous arrival. We have received very little news of any moment, and nothing from Italy or Turkey, the principal points of interest to our readers. We make the following extracts from Willmer's European Times:—

GREECE.—A correspondent writing from Athens on the 10th ult. gives the following somewhat extraordinary startling announcements:—“It is generally reported here that the three protecting powers, wearied with the affairs of Greece, intend to retire from any further interference in the destiny of this country, to recall their ambassadors, and to abdicate in favor of Austria—some say Austria and Prussia combined—who is to be the future guardian of Greece, and will march into the country a corps of 15,000 men as an army of occupation till things get a little settled. Well-informed persons pretend, that although a startling announcement, and perhaps somewhat exaggerated, yet there is some truth at the bottom of this. It is quite clear to all impartial observers, that things cannot long go on as they are at present. The different conflicting interests of the three Powers, and their intrigues in Greece, only tend to embarrass the country, and make it impossible to carry on the Government. The great mistake in the appointment of the Regency was its being composed of three members, which led to discord, intrigues, and internal dissensions, which created wounds that the hand of time has not yet healed.

CHINA.—The accounts from China come up to August 1, but contain little of any interest. Several disturbances had lately been occasioned by attacks on the American factories at Canton—but these were headed by the very worst of the Chinese. Robbery and piracy were still prevalent to a great extent, but despite the efforts of the authorities, it seemed next to impossible to prevent their recurrence, and business remained exceedingly dull.

Letters and Receipts to Nov. 23.

Mary Ann Symes \$1 50c pd to middle v 8; B Colby by pm \$2 pd to end v 7; J H Shipman; Charles Perry 18 pd to end v 8; P Dow by pm \$1 pd to end v 8; Nathaniel Gun by pm \$1 pd to middle v 9; C W Stewart \$1 pd to end v 8; L Bruce by pm \$1 pd to end v 8; Joseph Davis by pm \$1 pd to 177 in v 8; Chs C Bodge 50c pd to end v 8; W W Pratt \$3 pd to end v 8; Chs Swasey 1 23c pd to end v 8; P B Becker by pm \$1 pd to end v 4; M Gilson 50c pd to end v 8; J Hazleton by pm \$1 pd to middle v 9; C Clark by pm \$2 pd to middle v 10; T Skinner \$2 58c pd to 185 in v 8; J Bump by pm 50c pd to 211 in v 9; L F Wooster by pm 50c pd to 191 in v 8.

pm N Troy Vt; John Pearson and others; pm Lynn Ms.; E Marsh; Joseph Proctor; M N Thurston; pm E Corinth Me; L A Amesbury; pm Greenwich N Y; L P Judson; pm Loudon Ridge; pm Lowell Ms; pm Sweet Home Ak; pm North Springfield Vt; Wm Miller; J Fairbanks \$1; pm Marshfield Ms; pm Wheelock Vt; pm Great Falls N H; pm Bethlehem N H; pm Oxford Ms; pm Vienna Me; R Hicks; J Rider; pm Vergennes Vt; A Clapp; L Bullough; pm Holmes Hole Ms; pm Wallingford Vt; pm Blackstone Mass; pm Taunton Mass.

276
Oct 94

SUPPLEMENT

TO THE

ADVENT HERALD.

VOL. VIII.—BOSTON, DECEMBER 4, 1844.—NO. 17.

CONTENTS.

- Address to the Public.
- Address to Adventists.
- Address to our Opponents.

JOSHUA V. HIMES, SYLVESTER BLISS,
AND APOLLOS HALE,

EDITORS

BOSTON.

PUBLISHED BY JOSHUA V. HIMES,

No. 14 Devonshire Street.

JAMES M. ...
ANDREWS UNIVERSITY
GERTRUD B. ...
HERITAGE ROOM

ADDRESS TO THE PUBLIC.

CONFESSION OF THE ADVENTISTS — DEFENCE OF THEIR COURSE — THEIR POSITION.

To all who love the Lord's appearing.

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us. And first, as many are expecting from us a—

CONFESSION.

We are ready, in the language of the apostle, to “*confess* unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man.”

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Savior. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of the Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith. With Adventists no reconciliation is needed:—they all understand how it is;—but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in the which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

A VINDICATION

of the positions we have occupied from the first, and which seem so contradictory to those of whom the scriptures (Dan. xii. 10.) have said they “shall not understand;” but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was however only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ, added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our

learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as honest men, we proclaimed to the world that which we believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we can not see how we could have acted honestly in the sight of God, and had a conscience void of offence towards men, without so doing.

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Savior's command to search the scriptures. We relied not upon our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multiform positions of our opponents, only confirmed us in our views. We saw that whether we were right or wrong, our opponents *could not be right*; and they had no agreement among themselves. The arguments of each were so weak and puerile, that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated, that however they might regard our opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled, has been so, in its most literally minute particular. While we had the opinions of the primitive church in its best and purest ages, to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant

commentators in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of time to which the fathers and the reformers looked, as that which would witness the consummation of the Christian's hope, and usher in eternal realities. Also the arguments used against us, were often most irrelevant to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were put forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines, which was only a farther assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the foundation of "*Millerism*."

With such views of the question, we should have done violence to our own consciences, and been hypocrites before God, had we refrained from proclaiming to the world the time, as we believed, of the Advent of the Lord. We therefore determined to free our skirts from the blood of souls, by faithfully presenting to our fellow men the reasons of our hope, that we might by affectionate exhortations induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls.—And God blessed our labors. A few penniless men, as unknown to fame as were the fishermen of Galilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the forgiveness of their sins, hundred of infidels have been converted, backsliders have been reclaimed, and Christians been made to rejoice in the coming Savior; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the

churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work, we surmounted obstacles, which we could not have hoped to overcome unaided by Him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.

But the time—the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We also saw, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a test to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming.

Thus we continued waiting and expecting, with no definite time,—and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still further test to the churches,—another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosaic law, which had electrified and aroused to nervous life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth,—so that on

THE TENTH DAY OF THE SEVENTH MONTH of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made a sacrifice in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the crucifixion of Christ, the Paschal Lamb—"our Passover," was on the very day,—though not the hour, as some have believed,—of the Jewish Passover, as it were the first fruits of those that slept on the day the priest walked before the Lord the first fruits of the earth for a wave-offering, and as the Holy Spirit descended on the day of Pentecost—the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the sanctuary to bless his people, on the day that this great antitype was shadowed forth by the observance of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate,—as they would require a portion of this year to complete them—we could not resist the conviction that it was the true view of the time.

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readiness for the event. In this, however, we had very little to do, compared with what we might have done, had we commenced at an earlier day.—The work had been extensively done; yet we did all we could, and embarrassed ourselves by expend-

ing our means in the spread of publications explanatory of that position. But the alarm was every where made; the cry was every where given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and reviled by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more searching test, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceptible, but known to God, of his coming. It has drawn a line, and awakened sensitivities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to rise up then to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God that, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we, as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Nineveh a day's journey; and cried, saying to his forty days and Nineveh shall be overthrown." Nineveh was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the time of Nineveh's destruction? No; he only preached the preaching

that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jer. xviii, 7, 8. "So, the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Nineveh, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that this late cry has been a test; and that with our views of duty, we should as much have sinned against God, had we refused from giving that message, as Jonah did when he "rose up to flee unto Tarsish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves God asked Jonah, "Dost thou well to be angry?" We then have an instance on record where God has justified the preaching of time, although the event did not occur as predicted. And the sons of Nineveh will rise up in judgment against this generation and condemn it, for they repented at the preaching of Jonah; but this generation have not repented.

We have also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant.—When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. Had Abraham stopped to inquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son on the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very

way to test his faith. Even so do we believe that God permitted the preaching of this late time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would, had he withheld his son. God has brought us to mount Moriah, and he will deliver us, or provide for us a lamb.

As every cry of land, when a ship is nearing the shore, is an indication of its nearness, although those cries are false; so the fact that God permits his people to indulge the expectation of his coming, is an indication that it draweth nigh. When God led the children of Israel out of Egypt, they had reason to expect they might sooner enter the promised land, than they were finally permitted to; but what was duty in view of such expectations? It was surely to act as though they believed they should enter, and thus to be in continual readiness for it. To have disbelieved they should enter, would have been to sin against God; and they were finally, after approaching the very borders of the land, sentenced to wander thirty-eight years longer in the wilderness than they would have done had it not been for their unbelief. In view of such examples in the word of God, we should do great violence to our views of truth, if because we were disappointed in the event, we should deny that God was in this movement. We believe that he was in it, that he permitted it, and that wise ends will result from it.

OUR POSITION.

We now find ourselves occupying a time, beyond which we can extend none of the prophetic periods, according to our chronology and date of their commencement. We are also, as we believe, past the time in this year, designated by the types, if they are to be fulfilled chronologically, for the Lord's coming. And the question arises, whether this does, or does not, demonstrate that our position is erroneous? Our opponents contend that time has disproved our whole position. And we, as honest men, wish to acknowledge all that time has proved to be wrong. We admit that it is proved that we do not yet know the definite time; but we have seen no evidence as yet to disprove that it is yet forty days, that it cannot be long delayed, and that the events are those for which we look.

As we cannot extend the prophetic periods beyond the present time, we can, with our present light, have no more clue to the exact year of their termination; for if there is an inaccuracy in chronology,

we have no means of knowing whether it is one day, one month, or a longer period of time; and it would not be surprising if in a period of 2300 years there should be a variation, more or less, from the exact time. But the fact that we have now run out our reckoning, is not a small evidence that we shall have to wait but a little while for the events which are to mark the termination of those periods.

With regard to future dates, to which some are looking for the termination of the prophetic periods, we can only say that it will be time enough to look to them, when all the intervening time shall have expired. Our only safety is in continual watching: for if there is an inaccuracy in our chronology, these future dates may be as much too late, as ours may have been too early; and the authority, on which such are predicted, is far more questionable than that upon which we have relied.

While we are at the end of our reckoning, which has thus far pointed to the year of our expectations, it may not be amiss for us to examine

THE TRUE CHRONOLOGICAL ARGUMENT WHICH IS CONTAINED IN THE TYPES.

We find that there were various observances under the Mosaic law, which were shadows of good things to come, and we suppose that they must be all antitypically fulfilled under the Christian dispensation; but the point of interest, is, how far they are, or are not, to be *chronologically* fulfilled. We find at Christ's first Advent, a portion of the types were fulfilled as to time. Another portion of them were fulfilled, but not as to time. The killing of the pascal lamb on the 14th of April, was chronologically fulfilled by the crucifixion of our Savior the same day; and so was the offering of the first fruits on the morrow after the Sabbath of the pascal week, by his resurrection, the first fruits of those that slept. As God has thus observed times in the fulfilment of those types, no man can deny but those which are unfulfilled may be fulfilled in their time. But there were other types which were not thus fulfilled; and therefore, it is not necessary that they should be fulfilled chronologically. The goat for the sin offering, which was slain on the tenth day of the seventh month, was fulfilled in the death of Christ the 14th day of the first month; and the scape goat, on which was laid the sins of the people, and led away into the wilderness the same day, was fulfilled in Christ about the first of the eleventh month, when the Spirit led him away into the wilderness, immediately after his baptism; and when John next beheld him he exclaimed, "Behold the Lamb of God which taketh away the sin of the world." The high priest also entered the holy of

holies on the tenth day of the seventh month; but our High Priest entered the holiest of all in the third month, when he ascended into heaven itself, and sat himself at the Father's right hand, to make atonement for the sins of the world. We also find that some of the types, which can only be fulfilled at his second Advent, had their observance at one season of the year; while others, which shadow forth the same event, were observed at other seasons of the year. The feast of the wheat harvest, a type of the resurrection of the righteous, was in the third month; the coming of the high priest out of the holiest of all to bless the waiting congregation, was in the seventh month; the coming of the children of Israel out of Egypt, the passing over them by the destroying angel, and the slaying of the Egyptians, were all in the first month; the blowing of the Jubilee trumpet, and the deliverance of captives were also in the seventh month. As, therefore, the types which shadow forth the second Advent were observed on different days, they cannot all be fulfilled chronologically; and, if it is not necessary that all should be thus fulfilled, it may not be that any must; or, we cannot tell which day, should be thus distinguished. And as some of the types of Christ's first Advent were fulfilled on days which were honored by the observance of other types, and others—the leading the scape goat into the wilderness, and the entering of the high priest into the holy of holies,—were fulfilled on days which had been honored by no observances; if we reason by analogy, and judge of the future by the past, they leave us entirely in the dark as to the day which will be honored by the advent of the Lord. And, therefore, we need to watch continually, in obedience to our Savior's commands, to live with our loins girt about and our lights burning, to live in daily and constant expectation of his glorious appearing. And while we are thus daily looking, if we should continue here, as it may please God to have us, for the trial of our faith, until the anniversary of those days which were chosen of God, and set apart for the observance of the rites of the Mosaic law, we may look to them with peculiar interest; and to those feasts which have never been honored by an antitypical fulfillment, we may look with still greater assurance; and yet it cannot be shown but that any day may witness the coming of the Lord. We are, therefore, now occupying a period of time in which we are to take heed to ourselves, lest at any time our hearts be over charged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position therefore, is one of continual and confident expectation. With no time which must necessarily intervene between the present and the time of the Lord's return

—having run out all the prophetic periods, according to our chronology and date of their commencement, being at the *terminus* of all historical prophecy; and occupying that point of time, to which the primitive church and the reformers looked, and which is designated by the signs of the times; we may daily and hourly look for the coming of our King,—not knowing the day or the hour, or when the definite time is; and yet knowing that it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his 'appearing, yet willing to tarry here God's time, until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities.

It will be our purpose, the "little while" we may continue here, to present the doctrine of the Advent in all its purity; to show that we occupy the position of the church in its primitive state, in our adherence to the faith which was once delivered to the saints, being built upon the foundation of the apostles, Jesus Christ the chief corner stone; to show, that while we witness both to small and great, we say none other things than those which the prophets and Moses did say should come; to show that we are sustained by the wisest and best men of the church in all ages, and that the churches have sadly departed from the principles of interpretation adopted by the fathers of the church, and adhered to by the reformers, and which are sustained by all the standard Protestant commentators of the English and American school.

OUR VIEWS OF PROPHETIC TIME SUSTAINED BY THE CHURCH IN ALL AGES.

That we are sustained in our views of prophecy by the standard commentators, our opponents do not deny. Our views of prophetic time are neither *new* or *novel*. We are ridiculed for understanding the prophetic *days* as symbols of *years*, and yet Prof. Stuart says that "*It is a singular fact, that the GREAT MASS of interpreters in the English and American world have, for many years, been wont to understand the DAYS designated in Daniel and in the Apocalypse, as the representatives or symbols of YEARS;*" and "*I have found it difficult to trace the ORIGIN of this GENERAL, I might say, almost UNIVERSAL custom.*"—*Hunts*, p. 77. He also says, "For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain and so well fortified against all objections, that most expositors have deemed it quite useless even to at-

tempt to defend them. One might indeed almost compare the ready and unwavering assumption of these propositions, to the assumption of the first self-evident axioms in the science of geometry, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any.—*Ib.* p. 8. Prof. Bush, in writing to Mr. Miller, says:—"I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be *very wide of the truth*. In taking a *day* as the prophetic time for a *year*, I believe you are sustained by the *soundest exegesis*, as well as *fortified* by the high names of Mede, Sir I. Newton, Bishop Newton, Faber, Scott, Keith, and a host of others who have long since come to *substantially your conclusions* on this head. They *all agree* that the leading periods mentioned by Daniel and John *do actually expire about this age of the world*, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so *far out of the way* as to effect any of the great interests of truth or duty."—*Ad. Her.* Vol. 7. p. 33.

Writing to Prof. Stuart, Prof. Bush says:—"I am not inclined precipitately to discard an opinion *long prevalent in the church*, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the *year-day* calculations of prophecy, I am *abundantly satisfied*, and I confess, too, at once to the pleasure that it affords me to find that that which is sustained by *age* is also sustained by *argument*."—Again he says:—"Mede is very far from being the first who adopted this solution of the symbolic term *day*. It is the solution naturally arising from the construction put in *all ages* upon the oracle of Daniel, respecting the SEVENTY WEEKS, which by Jews and Christians have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon the subject, and Eusebius tells us (*Dem. Evangl.* viii, p. 258.—Ed. Steph.) that this interpretation in his day was *generally*, if not *universally admitted*." "I have in my own collection, writers on the prophecies, previous to the time of Mede, who interpret the 1260 days as so many years, and who are so far from broaching this as a *new* interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of the principle which *came down to them accredited by the IMMEMORIAL usage of their predeces-*

sors."—*Microphant*, Vol. 1, p. 245. With such authority for adhering to the ancient method of computing prophetic time, we are condemned by those who are sustained in their position, neither by Scripture, custom, or common sense.

OUR VIEWS OF HISTORICAL PROPHECY ARE ALSO SUSTAINED BY THE CHURCH IN ALL AGES—THE CHURCH HAS "REMOVED THE OLD LANDMARKS."!!

Our views of the prophetic symbols, by which it is proved that "we have arrived at a momentous era of the world"—*Prof. Bush*—are also equally well sustained. Wm. Cunningham Esq., of England, an eminent expositor, in speaking of the four parts of Nebuchadnezzar's dream of the great image, says, that they "are respectively applied by Daniel himself to four kingdoms, which have by the *unanimous voice of the Jewish and Christian Churches, for more than eighteen centuries*, been identified with the empires of Babylon, Persia, Greece, and Rome. The Targum of Jonathan, Ben Uzziel, Josephus, and the whole modern synagogue of the Jewish church, Barnabas, Ignatius, Chrysostom, Cyril, and according to Jerome, all the ecclesiastical writers of the early ages of the church; and Luther, Calvin, Mede, the Newtons, Faber, Dr. Hales, Scott, Clarke, Brown, with almost every biblical expositor of any note in the Protestant churches, all sustain this application of this vision; and our application of the remaining visions are equally well sustained; and the only way in which our opponents could avoid our conclusions, was by abandoning these principles. The editor of the Boston Recorder, the standard oracle of the N. E. Orthodoxy, in speaking of Prof. Chase's new views in opposition to those of these standard commentators, says:—"It must needs be acknowledged" "THAT OUR FAITH IS GREATLY SHAKEN IN THE INTERPRETATIONS, ON WHICH, IN COMMON WITH MOST OF OUR OWN BRETHREN, WE HAVE HERETOFORE RELIED: and which forms the FOUNDATION of the baseless theories of Miller"!! And he adds, that "Stuart and Chase have given us new views of the design and purport of Daniel's prophecies, and such as, 'we strongly suspect, will ere long obtain universal credence among the reflecting and sober-minded.'" Dr. Bond, the editor of the "Christian Advocate & Journal," the official mouth piece of the Methodist Episcopal church, in speaking of the same work, says,—"If his views in regard to the prophecies of Daniel, be correct, the long established opinion that the Roman empire is the fourth kingdom of the prophet, must give way to the more successful researches of Dr. Chase. Some other opinions which have been thought to be settled beyond a doubt, ARE TERRIBLY SHAKEN."

Thus it is admitted on all hands that we are sustained in our views of the historical prophecies, and of prophetic designations of time, *by the voice of the Church IN ALL AGES*,—and that it is our opponents who are forsaking the platform of our fathers, and the faith which was once delivered to the saints. And yet they accuse us of introducing *novelties* and *new views*; while the views with which they oppose us are only the product of yesterday. Then why should we be condemned as heretics for adhering to the faith which we received from our fathers? Standing on that faith, we are brought down to our present position,—disappointed in the definite time, and yet assured that yet a little while, and he that shall come will come, and will not tarry. Indeed, so little dispute has there been as to the point of time in this world's history that we occupy, that even one of our opponents, Mr. Morris, exclaims,—"Who does not see that all things are ready for the great consummating moral change of this world, which is to follow the sounding of the seventh trumpet, when the kingdoms of this world shall become the empire of Christ?" *Mod. Chil.* p. 55.

That we are on the eve of some mighty and wonderful event, all are ready to admit. It is the burden of the poet's song; and the politician, the philosopher and Christian are all united in the admission, that mighty events are at the door. What is the nature of these events? is the great question at issue.

Respecting this point, there is a diversity of views,—there being three different theories now prominently before the public.

I. *The Belief of the Churches.* According to Mr. Morris, a prominent writer against the doctrine of the Advent, they believe that "under the gospel dispensation, there will be a universal prevalence of Christian principle, the cessation of war, and the war-spirit, settled tranquility, and permanent protection of property and person, the outpouring of the spirit upon all flesh, the conversion of the Jews and Gentiles, and their incorporation into the Christian Church;" "that there is but one resurrection, and one judgment, that both are universal, including the just and the unjust, and that the Second Advent of Christ is immediately connected with them;" "that those who live during the millennium will be fallible, capable of being deceived and misled by temptation;" and yet that there will be no devil to deceive them, Satan being bound during the 1000 years. The churches also believe that the reign of Christ is only *spiritual*; that after the 1000 years Satan, being loosed, will obtain the ascendancy in the earth; after which will be the general resurrection and judgment.

This theory was first broached by Daniel Whitby, who died 1728, and was adopted by such men as Dr.

Hopkins, President Edwards, and others, until for the last century it has been the prominent belief of the Church. During the last 20 years, however, it has been greatly modified by many, who adhere to its general characteristics; and by others in the churches, it has been discarded altogether. Some understand the thousand years of Rev. xx. 4 as 360,000, each day being a symbol for a year. Others understand it as a long indefinite time; and that instead of the whole world's being christianized during that period, the religion of the cross will only be *predominant*, and that sinners, "like the sand of the sea," will still exist on the earth. See *Stuart's Hints*, p. 133. Many are also denying that Christ will ever descend *visibly* to this earth. Prof. Stuart, so often quoted, and who occupies a most prominent position among the Orthodoxy of our country, being at the head of the Andover Theological Seminary, where he has a commanding influence in controlling the theological mind of young aspirants for the ministry, says, that he has "a deeper conviction than ever of the difficulties which attend the supposition of a *personal, actual, and visible* descent of Christ, and the glorified saints to the earth." *Hints*, 2d ed. p. 153. Again, "All the prophecies respecting the appearance of the Messiah are invested with the costume of figurative language." *Ib.* p. 183. And again, "Christ himself assumed a visible appearance" at his first advent "only that he might take on him our nature and die for sin. When he appears a second time, there is no necessity of assuming such a nature." *Ib.* p. 185. As the *visible* coming of Christ is thus rejected by the highest authority in the church, and as the churches feel no alarm at such a rejection, it is but reasonable to conclude that the views of the Prof. are not so much at variance with many in the church. The literal resurrection of the body is also beginning to be greatly scouted. Prof. Stuart says that the kingdom which the saints will inhabit after the resurrection, will be of a nature "incompatible with the residence of material bodies." *Ib.* p. 181. Again, in endeavoring to show that the kingdom of God cannot be a "*mundane, palpable, visible reality*," he says, "It is impossible in the nature of things, that glorified bodies should dwell in and belong to a material world." *Ib.* p. 159. According to the Prof., therefore, God's kingdom will be invisible and unreal; and as the bodies of the saints must correspond to their residence, does he not discard the literal resurrection of the dead? Prf. Bush, another luminary, who is doing as much to mould the mind of the church as any other man in the country, in an elaborate work just from the press, denying the material revivification of the dead, says, "The resurrection of the body, if my reasonings and

expositions are well-founded, is not a doctrine of revelation." p. 5; and "the Second Advent of the Savior is not affirmed to be *personal*, but *spiritual, providential*." p. 9. Many other prominent clergymen, and others, are denying the resurrection, the final judgment, the personal coming of Christ, and end of the world; and as they are unrebuked by their respective ecclesiastical associations, it demonstrates that such views are working like leaven in the churches. Thus, while the believers in a terrene millennium oppose us with a theory that is not 200 years old, those who have thus modified it are departing still further from what has been the belief of the church in all ages.

II. *That commonly called the Literalist's View.*

This is a view extensively believed by many in England, who believe with us in the pre-millennial advent of Christ; and it also has many advocates in this country. They believe that we may now look for the return of the King; that with his return the Jews will return to their own land, and Jerusalem be rebuilt; that the Lord will dwell there; that the nations on the earth will go to worship him and keep the annual feasts; that the consummation will not be until the end of the 1000 years, but that at the advent of the Lord, the Man of sin will be destroyed, and the resurrection of the saints and martyrs transpire; that the earth will have a more genial climate and more fruitful soil; that men will be long-lived, and mostly holy; that after this state a short apostacy will follow, and that then the last resurrection and final judgment will take place. This view has many learned and brilliant advocates,—particularly in England—among whom are Bickersteth, Burgh, Fry, Hooper, Marsh, Madden, M'Neil, Noel, Pym, Syrr, Sabine, Stuart, &c., among the clergy; and Frere, Habershon, Viscount Mandeville, Granville Penn, T. P. Platt, and Wood, among the laity. We however are forced to differ from them in some material points. This brings us,

III. *To the Views of the Second Adventists*, by which designation our own views are known to the public. These are contained in short, in the following

FUNDAMENTAL PRINCIPLES,

On which the Second Advent Cause is based.

1. The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous, in their resurrection state.
2. The only Millennium found in the word of God,

is the 1000 years which are to intervene between the first and second resurrection, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced in evidence of such a period in time, are to have their fulfilment in the New Earth, wherein dwelleth righteousness.

3. The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

4. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of the world, and the restitution of all things.

5. There are none of the prophetic periods, as we understand them, extending beyond the present time.

These we believe are immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

These principles have been fully explained in the works of Wm. Miller, and the other numbers of the Second Advent Library. Our belief on all these points are the same as those put forth in the Address of the Committee of the Tabernacle, at its dedication, from which we copy the following:—

"In believing that this earth, regenerated, is to be the eternal abode of the 'children of the resurrection,' and that the great and glorious promises of Isaiah and the other prophets which are applied to a millennial state, are to be then fulfilled, we are sustained by the belief of the church in its purest and best ages; and in proof of which we have the testimony of not a few divines and historians in every age.

In opposition to this view, there is no trace of any belief in the primitive church from the time of our Savior prior to Origen, who flourished in the middle of the third century.

Bishop Newton says, 'the doctrine of the millennium was generally believed in the first three and purest ages; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection.'

In the first two centuries there was not an individual who believed in the resurrection of the dead, whose name or memory has come down to us, that opposed it; nor does there exist any fragment of the writings of any author that denied it. The testimony also is, that it was received from those who saw our Lord, and heard of him respecting those days.

Thomas Burnet, in his 'Theory of the Earth,' printed in London, A. D. 1697, states that it was the received opinion of the primitive church, from the days of the apostles to the Council of Nice, that this earth would continue 6000 years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth.

As Popery arose, it became less prominent, but was revived at the reformation, and was not supplanted by the doctrine of a temporal millennium till the time of Daniel Whitby, who died 1728. It is also admitted by all that this was taught by Barnabas, Papias, Polycarp bishop of Smyrna and disciple of John, Justin Martyr, Irenæus, Tertullian bishop of Carthage, Cyprian, Lactantius, Methodius bishop of Olympus, Epiphanius, Paulinus, bishop of Antioch, &c. who were contemporaries or successors of the apostles. This belief was approved A.D. 325, by the council of Nice, which consisted of 318 bishops, from all parts of Europe, Asia, and Africa. In the reformation, this was the belief of Tyndel, Luther, and Calvin. It was also the belief of the martyr Bradford, Goodwin, Gouge, Langley, Bunyan, Wesley, Burnet, the learned Joseph Mede, Fletcher, Horseley, Bishop Newton, Sir Isaac Newton, Milton, Stier, Cotton Mather, and a host of others. In asserting this doctrine, we therefore only comply with the apostolic command, to earnestly contend for the faith once delivered to the saints.

The accomplishment of this glorious promise must be the next event in historical prophecy, when have been fulfilled all the events predicted which were to precede the consummation; and, be it remembered, that the only prophecies claimed by our opponents to be unfulfilled, are those which they claim belong to a temporal millennium and the restoration of the Jews.

These predictions we have shown, by thus far unanswered arguments, drawn from the word of God, apply only to the eternal state of the righteous in the regenerated earth, and in the restoration of the true Israel of God to their everlasting state, according to the sure promise of God, made to our Father Abraham. As, therefore, no events of prophecy, now unfulfilled, precede the Second Advent, we shall not turn aside from the expectation of the immediate fulfilment of these glorious promises—even if there should be any seeming delay, until we can say, 'Lo, this is our God; we have waited for him, and he will save us.' We have no expectation of retiring from the contest till our King appear. We have enlisted for the war. Should time continue, the contest is well begun. Should the Savior come to-day, we intend to be at our posts. With regard to the time of that event, we expect it in the 'fulness of times,' in the fulfilment of all the prophetic periods, none of which have been shown to extend beyond the present. We are therefore looking for it at this time. Six thousand years from creation was the time when the primitive church was expecting the Advent. And Luther, Bengel, Burnet, Fletcher, Wesley, and others, all had their eye at about this period of time. But now the fulfilment of the prophecies, the end of the prophetic periods, and the signs of the times, admonish us that it is truly at the very doors.

To maintain the belief of the coming of Christ now at the doors, to restore this earth to its Eden state, and restore to it the righteous, we claim the same right that any of our opponents have to present a contrary belief. And we mean to be put down neither by the spiritualizing of the word of God, the wresting its alphabetical and common-sense meaning, or by the sneers, scoffs, sarcasms, or falsehoods of those who oppose us—the principal forms of opposition with which we have had to contend.

When it is shown, by sound argument, and the sure word of God, that no second personal coming of Christ, and restoration of this earth to its Eden state, is taught in the Scriptures, then we shall cease to look for the coming of the Lord; and not till then. We are ready and anxious to meet any and all candid arguments which may appear to any to militate against these truths; and we claim an equal privilege to present, in return, the strong arguments and the promises of God upon which alone we stand. In the discussion of this great question, the truth or falsity of which vitally affects every son and daughter of Adam, we ask for a candid hearing, and are willing to abide an impartial examination.

In support of our positions, we rest solely upon the testimony of the word of God, in its plain, obvious, and literal acceptation, and as understood by the apostles and their immediate successors. To the law and the testimony we appeal; for we expect none other things but what Moses and the prophets have said shall come. We place no reliance whatever upon any visions or dreams, mere impressions, or private revelations. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." "Search the Scriptures," said our Savior; and from them we profess to be able to give a reason for the hope that is in us, to every man that asketh us. Neither have we any confidence in the stability of those whose hopes are based upon impressions, and not upon the word of God; for when their impressions are gone, their hopes will disappear with them. But the word of God endureth forever, and those whose hopes are grounded upon it cannot be shaken, whatever may betide.

Believing as we do that we are living in the very crisis of this world's history, we have endeavored to be faithful, in presenting to the world the evidence of our belief. In doing this we have not trespassed on the rights of any, or conducted ourselves differently than our enemies acknowledge they would do if they believed with us. And yet to our astonishment, men of all classes and parties have united in opposing us—not with arguments, but with the most malicious falsehoods that a depraved heart could suggest. Why is this? we inquire.—It has been replied that we encourage idleness, and induce men to leave their business, to waste their property, and to leave their families unprovided for. This is not true. While some have thus taught, we have protested against it. Those who "walk disorderly, working not at all, but are busy-bodies," we have felt it our duty, to "command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread," and that they "be not weary in well-doing:"—believing with the apostle that "if any would not work, neither

should he eat." We have, however, advised those who wished to be relieved from the cares of this world for a few days before they expected the Lord, to lay by for a time, and prepare for and await the result. But if this was a crime in us, it is also a crime in those who accuse us. Says a political paper in reference to a mere presidential election:

"Spend the little remaining time in hard work among the doubting, the lukewarm, and the open enemy. Forget business—forget everything but your country till the election is over, and then you will read the result with a clear conscience."—*Mer. Journal*.

And we know that in advocating the present election, more time and money have been expended, a thousand times over, than have been expended in circulating the evidences of the coming of the King of kings. In the opinion of the world, this is, however, all right and proper; but if we act in accordance with our faith, in view of our eternal well-being, we are, by those who do the same things, condemned and censured as inconsistent.

We have advised none to waste their property. But we have taught that we were only stewards of God, and that if any have this world's goods, having the love of God in them, and seeing their brother have need, they will not shut up their bowels of compassion; and also, that if any man can do more good in the advancement of the cause of God than in their regular occupation, they will do so.—But we have examples for thus doing in the days of the apostles. Matthew left a good business that he might follow one who had not even a place to lodge. Peter left the labor which was his living; and so did James and John, and left their father also, to follow the same leader. Many rich men sold their property; and in one place property worth 50,000 pieces of silver was burned up, under the influence of what the world called a *delusion*.

The various falsehoods which have been industriously circulated against us, we have refuted, and in vain challenged the world for their proof. And again we ask, why is it? Why should the preaching of the immediate coming of the Lord awaken such opposition from such different quarters? The gambler, the libertine, the drunkard, and the profane all unite in opposition to this doctrine; and strange as it may seem, the professed church of Christ has united with them in opposing it. How could this be, unless the church had lost her love for the Savior's return?—unless, as Prof. Gaussen, of Geneva, says, "these are times of lax theology and infidelity?" We can conceive why

the profligate and the unprincipled should hate these truths; for it presents to them the judgment, before which dread tribunal they must stand; and it unmasks the hypocrite, and shows his heartlessness, so that he too may hate it.

But why should the child of God—the humble teachable child of Jesus, not love to hear this cry? And yet we know that the church has united with the world, with the profligate, and despiser of that which is good, in ridiculing those who look for the Lord. We therefore feel that the church cannot be right. And we know too that the devil is not on our side. We are therefore encouraged to persevere, believing that we are approaching “the last act in the great drama of the world.” Believing with Prof. Bush, that “If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations.”

EXPLANATORY NOTE.

[The previous “Address to the Public,” is designed to give the reasons for the course and position we have taken, at the different stages of our history thus far, and to show that all the grand features of our faith—our principles of interpretation—and chronological dates, are sustained by the best authorities and interpreters of the word of God from the earliest ages of the church.

The following “Address to Adventists,” is designed to show that the events for which we are looking—the inheritance and redemption for which we hope, and the position into which we have been brought, are all in accordance with the doctrine, experience, and example of the church in the days of the apostles; and to urge them to hold fast whereunto they have attained. Thus we would commend ourselves to every man’s conscience in the sight of God!]

Address to Adventists.

DEAR BRETHREN AND SISTERS—

Since our most ardent expectations have not been realized, let us humbly, and thankfully, and faithfully improve the time that may yet be allotted to us here.

Like the cloud which the anxious mariner has mistaken for the last headland at the entrance of his long wished-for port—a mistake arising from the fact that all the previous landmarks, and all his calculations showed that his voyage was near its end—the last point to which we have looked for the great deliverance has passed away. The remarkable movement which has resulted from our late expectations, though we may not be able fully to account for it, cannot but be regarded, by every one who has been

materially affected by it, as a most remarkable and instructive providential event. It was entirely unanticipated by ourselves, and equally uncontrolled. *And it has its meaning!*

But even if we were unable to understand the reasons for it, or its purpose, in all respects, it would be our most obvious duty, as it would be our safety, to hold fast the position into which we have been brought. It is safe; for he who is prepared for the coming of the Lord, is prepared for anything which God can allot to a righteous man; and that this is our duty is very evident from the doctrine, the experience, and example of the apostolic church.—And never was our position so clearly apostolic as at the present time. Their hope is

OUR HOPE.

1. *They looked to the regenerated world as their future and immortal inheritance!* So Paul declares in his epistle to the Hebrews:—

“God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, WHOM HE HATH APPOINTED HEIR OF ALL THINGS, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. *For unto the angels hath he not put in subjection THE WORLD (o i k o u m e n e n, the habitable earth) TO COME whereof we speak;* but one in a certain place testified, saying, ‘What is man, that thou art mindful of him? or the son of man, that thou visitest him? thou madest him a little lower than the angels: thou crownedst him with glory and honor, and didst set him over the works of thy hands, thou hast put all things in subjection under his feet.’ For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him; but we see Jesus, who was made a little (margin, *little while*) lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. * * * * * And for this cause he is the

mediator of the new testament, that by means of death, *they which are called might receive the promise of ETERNAL INHERITANCE.* To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? But unto the Son, he saith, Thy throne, O God, is for ever and ever (*in the world to come*): a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. * * * See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth, but now he hath promised, saying, *'Yet once more I shake not the earth only, but also heaven.'* And this word, *'Yet once more,'* signifieth the removing of those things that are shaken, (the heavens and the earth) as of things that are made, that those things which cannot be shaken may remain. Wherefore, WE RECEIVING A KINGDOM WHICH CANNOT BE MOVED, let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire."

The same apostle shows in his epistles to the Romans and the Galatians, that the promise to Abraham, and all who are of his faith, refers to the same "world to come," of which the Son of God is the "appointed heir;" which is to constitute his "kingdom," and which all who are "heirs of God, and joint heirs with Christ," shall receive. "For the promise that he should be THE HEIR OF THE WORLD, (*k o s m o u*), was not to Abraham or to his seed, through the law, but through the righteousness of faith, for ye all are the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Know ye therefore, that they which are of faith, the same are the children of Abraham. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. So then they which be of faith are blessed with faithful Abraham," as heirs of the world.

Peter is even more plain than Paul, as follows:—

"For this they willingly are ignorant of, that by

the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby (*i. e. the word of God*) the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2d Peter, iii. 5—14.

John is also very clear:—

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. He that overcometh shall inherit all (margin, *these*) things; and I will be his God, and he shall be my son."

These having spoken of the inheritance so fully, James merely shows how much consolation may be derived from the promise of it; "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Here, then, it is certainly very clear that the apostles were as singular in their views of a future inheritance, as the Adventists of our time.

And the Lord Jesus would have us hope, and labor, and suffer in view of the same reward:—"Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my father hath appointed unto me: that ye may eat and drink at my table in my kingdom." And again, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God." He points us also to that kingdom, in connection with his coming, and the judgement: "When the Son of man shall come

in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom prepared for you from the foundation of the world.*

TIME OF THE RESTITUTION.

2. The apostolic church expected also *that this renovation of our planet would take place in connection with the second coming of Christ.* This is sufficiently plain from what we have already quoted.

Hear Peter on one occasion, even at the "beautiful gate of the Temple":—

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; . . . repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, UNTIL THE TIMES OF RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets, since the world began."

Paul, as we have seen, has shown, that "all things in the world to come," are put, *by appointment*, in subjection to the Son of God. But he adds:—*"Now we see not yet all things put under him."*

When is that to be done? Let Paul answer: "AT HIS COMING. Then cometh the end, when he shall have delivered up (brought back or restored) the kingdom to God, even the Father; when he (the Father) shall have put down all rule, and all authority, and power. For he (the Father) must reign till he (the Father) hath put all enemies under his (the Son's) feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet." AT THE COMING OF CHRIST, then, when death "is swallowed up in victory" all things are put under the feet of the Son of God; and then this delivering up, or restoring of the kingdom to God—that is, to the state in which it was "prepared from the foundation of the world," takes place. Then the grand purpose of the incarnation of the Son of God, "that he might destroy the works of the devil," will have been effected; not that we expect it will be an instantaneous work; indeed, we know not the exact time it is to occupy, but it is to be the result of that one, remaining, final, and promised shaking process, in the day of the Lord, which is to

"dissolve and change the heavens and the earth which are now," and bring into existence, in their place, "a new heaven and a new earth," which are to stand as a "kingdom that cannot be moved," over which Christ shall reign forever and ever.

THE TRUE HEIRS.

3. The apostolic church believed that all who are partakers of the Holy Spirit, and continue to be led by that Spirit, are *to be heirs with Christ in the immortal inheritance.* The writings of all the apostles abound with this doctrine. It is thus stated by Paul in his epistle to the Romans: "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God, for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father; the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together."

Other portions agree with this:—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. IN WHOM WE HAVE OBTAINED AN INHERITANCE, in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

IMMORTALITY CONFERRED BY CHRIST UPON ALL WHO ARE HIS AT HIS COMING.

4. The Apostolic church expected that, *in connection with the second coming of Christ, all "who are his" would be changed from a state of "mortality" to a state of "immortality."* Paul is very particular upon this point, and speaks of it as indispensable in order that we may be adapted, in our physical nature, to "the kingdom of God." He shows that as God has been pleased to give to different kinds of grain, such a body

as it hath pleased him, so by that change we are to be conformed, in our bodies, to that of "the Lord from heaven": "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

This is to take place at the second Advent: "For this we say unto you by the word of the Lord, that *we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.* Wherefore comfort one another with these words."

SYMPATHY AND SUFFERINGS OF THE EARLY CHRISTIANS.

5. The spirit by which the early believers were united to the Lord *united them also to each other in one body, and this led them to sympathize with each other, as we have seen the Adventists doing. "And the multitude of them that believed were of one heart, and of one soul; neither said any of them that aught of the things that he possessed was his own: but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands and houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."*

6. Such a hope, and such faith, producing such fruits in a world like ours, could not be known without subjecting the partakers of the hope to great tribulation. And though we are told that the early disciples "had favor with all the people," until they were "stirred up" by those in authority or influence among them, it was but a short time before the new "sect" was "every where spoken against," and "counted as sheep for the slaughter."

Their tribulations began by the agency of those, who said "they were Jews (the people of God) but were not" his people. And it is remarkable that the most violent and unreasonable, and confessedly interested opposers of the Advent doctrine and its believers, have been of the professed church of God. If it is clear that the Adventists are the true confessors of the apostolic faith, it is equally clear that our opposers are the true, moral successors of the Jewish blasphemers, sorcerers, and false prophets, and heathen diviners, shrinemakers and scoffers who contradicted the preaching of the apostles,—the successors of the defamers, mobbers, imprisoners and murderers of the apostles themselves.

Not that all who *differ* from us are viewed in this light, we speak of our professed and determined opposers. He that is able let him receive it.—But to the facts.

On one occasion, at Jerusalem, "as they spake unto the people, the priests and captain of the temple came upon them, being grieved that they taught the people through Jesus, the resurrection from the dead, and they laid hands on them, and put them in hold unto the next day."

On another occasion, "There arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, 'We have heard him speak blasphemous words against Moses, and against God.' And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

The death of Stephen was followed by "a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad went every where preaching the word."

At Paphos, a certain "sorcerer, a false prophet, a Jew," who "was with the deputy of the country,"

"withstood them, seeking to turn away the deputy from the faith."

At Antioch, in Pisidia, on one Sabbath day, "came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."

At Philippi, where Paul cast the spirit of divination out of the Pythoness, who "brought her masters much gain by soothsaying," "when they saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, 'These men, do exceedingly trouble our city.' And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

At Athens, "certain philosophers of the Epicureans, and of the Stoics, encountered Paul. And some said, 'What will this babler say?' other some, 'He seemeth to be a setter-forth of strange gods:' because he preached unto them Jesus and the resurrection."

At Ephesus "there arose no small stir about that way, for a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, 'Sirs, ye know that by this craft we have our wealth: moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands, so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.' And when they had heard these sayings, they were full of wrath, and cried out, saying, 'Great is Diana of the Ephesians.' And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre."

THE POSITION AND CONSOLATION OF THE EARLY CHRISTIANS LIKE OURS.

So far, then, there is a striking analogy between

our position and that of the early Christians. The inheritance to which they looked is that to which we look. They expected it at the appearing of Christ.—So do we. Then, also, they expected their vile bodies would be changed like unto Christ's glorious body.—We expect the same thing. They laid hold of his promise by faith, and received the "earnest of the inheritance"—the Holy Spirit—by which they were joined to the Lord; so we endeavor to do. They were united to each other in the Lord, and in the belief of his word, and all they possessed was freely offered for the common good.—So the world declares it is with the Adventists. They were hated of all men for the truth's sake; and while we have so generally shared the hatred of all men, it yet remains to be proved that the doctrine of the Adventists is not, in all that is essential, in accordance with the word of God. And no language so well expresses our state, as that by which the early churches expressed theirs.—We now understand these words of Paul to the Romans: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, for the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

What he says to the Thessalonians, with the change of names, is as applicable as if it were written to us:—"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved,

to fill up their sins always. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? When we could no longer forbear, we sent Timotheus, our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith, that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do toward you. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Peter also speaks as unto us: "But the end of all things is at hand, be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glo-

rified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters; yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

This, then, is the position into which we have been brought of late, by the word, and providence, and grace of God—"to wait for his Son from heaven!" And is it not Scriptural? Is it not in accordance with the doctrine, the experience and example of the apostolic church? Is it not just where the apostle desired the early church to stand? For, says he, "our conversation (*politeuma*, "community," or the state to which we belong,) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Therefore, my brethren dearly beloved, and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

CAN WE LOOK FOR THE LORD WITHOUT CONNECTING THE EVENT WITH TIME?

But it is said we have "*fixed the time*—the day—for the coming of the Lord." Very well. Where is the ground of complaint on that account? Certainly not with those who profess to believe the word of God. If they look for the event at all, they must be looking for it on some day. We believe the word of God has pointed out the time when we should "look up, knowing that our redemption draweth nigh," and that that time has now fully come. He who does not believe the time of his coming may be known, cannot look with an expectation of the event. For no man can rationally look for him unless he has reason to do so. Therefore, he who does not look for the coming of the Lord on any day, does not look for him at all. And if a man does believe the time may be known, whether it be one year, a hundred years, or a thousand years in the future, we do not see that it is any more improper, in itself, to expect the event at one time than another.

REASONS FOR MAINTAINING OUR POSITION.

This is our position, why should we abandon or even modify it in any respect? Let any man give us a reason for so doing, *from the word of God*, and we will thank him and comply. It has never yet been done: can any one do it? Can any man show us, from *"the sure word of prophecy,"* to which we are admonished to "take heed, as unto a light that shineth in a dark place" where we are, if not on the eve of the Advent of the Lord of glory?—We ask him not to tell us our position within a day, a month, a year, or even a century; but can he tell us within *a thousand years*—can he give us any meaning to the prophecies, which might save us from regarding the command, to take heed to them, as a mere tantalization, if this is not their meaning! Does not everything which has a bearing on the question assure us that we are near that great and decisive event?

Our principles of interpretation have been sanctioned by the combined wisdom and learning, and piety of the church for more than a thousand years,—the received application of the prophecies to events, among us, is in accordance with that which has prevailed in the approved church of God from the days of the patriarchs, and it is confirmed by the history of the world in its mightiest revolutions, its most wonderful and important events, for more than forty centuries: Egypt, Assyria, Babylon, Persia, Greece, Rome, the empire of Napoleon and that of the Turks, with the fallen kingdom of David, all declare to us, as so many unequivocal and ready witnesses, that "He whose right it is," is about to take unto him his great power and reign forever and ever!

The prophetic history of Jewish unbelief, and Pagan profanity, of Papal blasphemy, and Protestant formality, (*"the love of many shall wax cold!"*) speak to us, from the past and the present, that soon *"the end" must "come!"*

The luxury of the world in "eating and drinking," their unrestrained worldly-mindedness in "buying and selling, planting and building;" their indifference and contempt for the plainest calls and warnings of Heaven; all these forms of its abounding iniquity tell us that it is to end by "the day when the Son of man shall be revealed!"

The condition of the nominal church, not only "having a form of godliness but denying the power thereof," but actually denying the promise of Christ's coming, and scoffing at the blessed promises by which we are commanded to "comfort one another," shows that there is but little "faith on the earth," and that the time for "God to avenge his

his own elect that cry day and night unto him," will "speedily" come.

All these things, in addition to "the signs," by which Christ has declared that we may "*know* that his coming is near even at the door," confirm us in our position. As does the recent movements in the history of those "who went forth to meet the Bridegroom"—the Adventists—their rising to trim their lamps after a season of slumbering and sleeping, the peculiar features of which we cannot but regard as the "pangs" of the "hour" which is to witness the promised deliverance! Let us then stand fast, what remains will soon be over.

PURPOSES OF PROVIDENCE IN THE LATE MOVEMENT.

And should we not consider it as one of the most obvious purposes of Providence, in the late movement, to prepare us to meet the Lord? I do not see how God could have prepared us but by such an expectation of the event as we generally entertained. It brought us where we saw and felt the preparation that was necessary, just as a man sees the preparation he needs to make for death, by being placed upon what he regards without a doubt as his deathbed. Without regard to what any one might think or say of us, it led us to arrange our worldly affairs, to perform our last duties to the world and our friends, to confess and repent of our sins before God, to seek his pardoning mercy, and the sanctifying and sustaining influence of his grace, just as if we had known that we were to stand before God at the time to which we looked.

By the grace of God we were enabled to take our position, by the grace of God let us hold fast till the Lord shall come.

If there is any regret to be expressed, it belongs to those who have not taken this position. For if the Lord had come we should have been safe, as certainly as that he is to appear unto the "salvation of them that look for him;" while many of our opponents would as certainly have been lost, as that *"all liars shall have their part in the lake that burneth with fire and brimstone."*

If any have been overtaken in a fault—if they see now that they cannot approve, (or rather that God cannot,) what they have done, let them seek to be restored "in the spirit of meekness;" but let them be careful that they do not commit a greater fault. If they had "burned their Bibles," or denied the Lord that bought them; if they had been guilty of blasphemy, robbery or murder, they would have whereof to be ashamed, but we know of none whose case we should not rather assume by a hundred fold, than that of the scoffing and cavilling

professed believer in Christ, or the truth-hating unbeliever. Let us then beware, lest in getting out of one snare of the devil, we run into another.

Again, we do not see how the world could have been fully and effectually tested on the subject, but by such an exhibition of our faith as this last movement has furnished. Heretofore, it is well known, the world have complained of an inconsistency between our faith and practice. They heard us profess to be looking for "the end of all things," and they saw us about our worldly business very much as usual; and they charged us with being *hypocrites*. But now, God, in his providence, has brought us to the test as never before; our worldly neighbors have seen us leaving our fields, our merchandize, our work-shops, our various offices and pursuits of honor and profit; some even have freely devoted the last cent, and what is the verdict of the world? Has this satisfied them either that our hopes are any more worthy of their regard, or ourselves more worthy of respect? Let the denunciations and clamors of the pulpits and presses of the land, and the responses of the mobs, which have even forbidden us the rights of all American citizens, answer! Like our Master we may say, "We have piped unto them and they have not danced, we have mourned unto them and they have not lamented!" So let it be! God is faithful! God is just! And "wisdom is justified of all her children."

The professed church and the world have been fairly tried. Our hope has been derided, and the word of God has become a theme of scoffing by them; and for the want of everything in the form of truth to bring against us, scarcely anything that falsehood and slander might invent has not been resorted to. And it is a matter of no small consolation to know, that while the community have been so ready to give credence to the reports which have been traced to the unblushing malignity of a poor specimen of human nature that was depraved enough to become the agent in fulfilling a prediction of the Savior which refers to this time, "The son shall rise up against the father, the daughter-in-law against the mother-in-law, and a man's foes shall be they of his own house," although the greatest anxiety has been manifested, and our transactions have been open to the inspection of all, and not a few, who have formerly been engaged with us and were familiar with our operations, were ready to stand forth against us—still, nothing has appeared, for which any one could be found responsible, in view of which a Christian has reason to be ashamed.

Let us hold fast where we are, and we can have

nothing to fear! And everything for which we hope is lost if we do not! It appears to be very clear that there can be no other slumbering and sleeping time, that is to be followed by the cry of preparation. He who sleeps now, will be likely to be waked up by the coming of the Lord himself!

SPECIAL DANGERS OF THE ADVENTISTS AT THE PRESENT TIME.

The dangers to which we are now particularly exposed lie right over against each other, on each side of the narrow path we are required to take. And God has both anticipated them, and provided that we may guard against them.

1. *We are in danger from the world.* And two cases are evidently brought forward for our special admonition: "Remember Lot's wife!" says the Savior. And Paul refers us to another: he enjoins upon us to be "looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The birthright and the blessing were to Esau, what the inheritance and blessing of Christ are to us. Though it is the duty of most of us, while we are in the world to have something to do with the world, still we should be very careful in resuming our worldly avocations, and see to it that we do not jeopardize our hope for any temporal engagements. We should not allow our hearts to be overcharged with cares of this life, nor can we leave the duties of this life altogether. While we guard against the danger, let there be no just ground of reproach to the cause of Christ on this account.

2. *Our faith is to be tried.* "When the Son of man cometh shall he find faith on the earth?" We shall be in danger of giving up the promise through unbelief, on the one hand, and of falling into visionary speculations upon it, on the other. So far, our faith has been tried by our particular views of the times connected with the promise in the word of God; and now that our more minute calculations have shown that we may have relied with too much positiveness upon the authorities by whom we have been guided in chronology, we may be in danger of falling into an error by rejecting the prophetic periods entirely, or by an unqualified opposition to all further investigation of their termination.

A little caution, however, may be needed in this.

While we remember not to trust too much to mere human authority, let us also remember that these times are a part of the "sure word of prophecy, to which we do well that we take heed." And it is as true as ever that "at the time appointed the end shall be;" and that God "in his times shall show who is the blessed and only Potentate, the King of kings, and Lord of lords. And these are as worthy of consideration as if we had never heard an opinion of them before. We have adopted the very earliest dates, worthy of confidence, for our views, and we shall never regret that we gave the subject so early attention; and now, while we carefully guard against trusting to any calculation which looks into the future, it is possible that we may have our attention called to others, that should be regarded with special interest.

LATEST TIME FOR THE ADVENT.

Indeed, it may not be amiss, here, to glance at the most discouraging view of the prophetic periods, which, on any supposition, we can take. Guided only by the fulfillment of the seventy weeks, which were evidently intended to seal, or make sure the vision of the 2300 years, the extreme point to which the shorter period could be extended would be A. D. 37. Supposing Christ to have been cut off in the spring of A. D. 34, in the middle of the week, and there is scarcely an authority of any note which supposes his death should be dated even so late as that, the remainder of the week could extend only to the autumn of A. D. 37, and of course the longer period cannot extend beyond the autumn of A. D. 1847.

The dates of Hengstenberg for the beginning and end of the seventy weeks would carry the termination of the longer period to the autumn of A. D. 1846. There has always seemed, however, too much conjecture for these dates to entitle them to our confidence. There are other points much nearer to us which are even more worthy of consideration. And allowing, as we have some reason to do, that there may not be an exact termination of the longer period, as to a month or a day, we have much more reason to cherish a constant expectation of our deliverance, on our received dates, than to look for an hour into the future.

But we have referred to these future dates only that we may look at the matter in its worst light. The dates we have adopted have been considered the most correct, and in accordance with them we have expected the end. How could we have done otherwise? It must lie, we may say, between us and the point to which these later dates carry us.

If our time—or that which we have adopted, from the most competent authorities, as the basis of our

calculations—has failed, God's time has not. "*Blessed is he that waiteth, and cometh to the 1335 days.*" "*Thou shalt stand in thy lot at the end of the days.*" This is the time of trial and the time for prayer. The Savior refers us to the case of the widow, who was dependent upon the unjust judge for redress under her grievances, to show us both the circumstances of God's elect under the seeming delay of the promise, and that incessant and persevering prayer will prevail. In her case there was but one motive to induce the ungodly judge to act—his convenience.—"I will avenge her, lest by her continual coming she weary me." What would such a being care for the wrongs of a widow?

In the case of God's elect, there are the strongest motives on the part of God—they are as "the apple of his eye." All his purposes, all his promises, all his attributes assure them of deliverance. If the importunities of a widow prevailed with the unjust judge, "shall not God avenge his own elect that cry day and night unto him? He will avenge them speedily?" The faith that lives through the trial shall be honored of God!

3. *Our patience is to be tried.* "Here is the patience of the saints." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Let us then keep in view the inheritance. "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have returned; but now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

Let us remember that it is to be received "at the appearing of Jesus Christ."

Let us seek, and submit to His Spirit which shall quicken, or change our mortal bodies, "at his coming," so that "when he who is our life shall appear, we may also appear with him in glory."

CONCLUSION.

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing, but contrariwise, blessing; knowing that ye are

thereunto called, that ye should inherit a blessing. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Let us cherish the spirit of hospitality, and though we may not have "the apostles" of the early church, at whose feet we may lay our possessions or the avails of them, let us lay them at the feet of the great Apostle and High Priest of our profession, Christ Jesus, and as faithful stewards, use them as those who expect to give account to him that is ready to judge the quick and dead.

And let us rejoice that we have been accounted worthy to occupy the position we do, in these last days. The fire of the Refiner and Purifier will only purge away the dross and tin. We shall come forth like gold seven times purified. "If ye suffer for righteousness sake, happy are ye! And consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ: whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye

holy; for I am holy.' And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Address to the Opposers of Our Hope.

BRETHREN.—Having expressed our views so freely to those who love the Lord's appearing, and to Adventists in particular, permit us, in conclusion, respectfully to address a few remarks to yourselves.

It has been with no little interest that we have watched the signs of the times in the moral and theological world for the last few years. We have been deeply interested in the study of the prophecies, and their application to fulfilled and unfulfilled events; and the views of those who are the most instrumental in moulding the minds of the church and the world,—in giving shape, and tone, and direction to the opinions of the various classes of society,—have not been regarded by us with indifference.

From a serious and prayerful consideration of the great question of the Second Advent, we have been led to the belief, that, to fulfill the Scriptures, it must precede that glorious period predicted in prophecy, and known among theologians as the "millennium;" and that it is the next predicted event which is to transpire in the fulfillment of the historical prophecies. We have also believed that the definite time of its occurrence was foretold in the Scriptures. In embracing these views, it has been our fortune to differ from the great body of the church and the world. And, not wishing to believe, or to communicate to others erroneous views, we have anxiously examined all the various arguments which you have put forth in defence of your various positions, hoping that if we were in error, we might see the truth and embrace it.

In arriving at our conclusions, it never occurred to us that such views of prophecy would, in the least, affect our relation, or our intercourse, with any of the *Christian* public. That they would be unpalatable to ungodly sinners, we had every reason to expect; but that any, within the pale of the respective evangelical churches, should love, any the less, a brother, for his believing in the near coming of Him who has promised that he will come again, we did not suppose. The manner,

therefore, in which the doctrine has been met and replied to by some of your number has greatly surprised us.

We expected that if these views were essentially erroneous, that the literary and theological giants of these days would at once expose their fallacy, and unravel the sophistries by which they were supported, if indeed by such they were. And while we were thus looking to the men of mind and of learning in our land, we would have been ready to have received any opinion of theirs, in preference to our own, if it could only be shown to be equally well sustained,—so much more confidence had we in their judgment, than in the judgment of our humble selves. But for a long time we looked to the church in vain, for any attempt at a refutation of the doctrine of the pre-millennial Advent. The question was considered as unworthy and beneath the notice of grave and reverend theologians. We, however, saw that this doctrine was sustained by argument; and argument, too, which, unless it could be fairly answered, would demonstrate its truth. We saw also that this was a question respecting which the Scriptures are not silent; that it was the universal belief of the church at the earliest period of its primitive history; and it has been embraced by those who were wise and learned in all ages, and who are respected and esteemed by the generations who have succeeded them. And we saw that the principles of Scriptural interpretation, by which these conclusions are sustained, are those which have been adopted by all the standard Protestant commentators. In that stage of the controversy, the argument was certainly on the side of Mr. Miller.

Time passed on; and this doctrine began to be received into favor by the people. It then began to attract the attention of the watchmen on the walls of Zion, and of the public at large. But, then, instead of being met by argument, the question was treated with scorn and ridicule by many from whom we expected better things. It is however due to numbers who have opposed this doctrine, to say, that they never have manifested such a course respecting it. We still saw nothing to oppose this doctrine, which, in our opinion, could refute the evidence by which it was sustained.

But, as time passed on, and the public became more deeply interested in the contemplation of this thrilling subject, various individuals attempted to show its fallacy, and various arguments and theories were advanced to disprove it. We then expected that the question would have a fair and impartial examination, and that if it could be set

aside by logical and Scriptural reasoning, it would certainly be done. But, in this, we were disappointed.

We have no fault to find with the spirit with which some of you have written; but we are sorry to say that others of your number have manifested, that while they disbelieved, they also despised that they would disprove. And the arguments of all, have been to us any thing but evidence of the untenableness of our position. Your views have been so various, that you have often been more opposed to the views of each other, than you have to our own; and yet however various your opinions may have been, they have attracted little opposition from others, while all have been ready to wage war against those we cherish. Permit us to call your attention to some of the

CONTRADICTORY OPINIONS,

you have put forth in opposition to the doctrine of Christ's immediate appearing.

Mr. Dowling assured us that the 70 weeks of Daniel are 490 years, and that the 1260 days of Daniel vii. 25, are the 1260 years of the Papal supremacy; but he contends that the 2300 are only 1150 days, and were fulfilled in Antiochus.

Mr. Hazen attempted to show that it was "A False Alarm," assuming that certain great events had not yet occurred, which must transpire before the Advent.

Mr. Dimmick endeavored to prove "The End not yet," because the resources of the earth are not yet exhausted; and because in past ages, various individuals at different times were looking for events which never occurred; and therefore the Scriptures could not predict the end of the world at about this time. Such reasoning, we were convinced, could not decide a question of this magnitude, which depended entirely upon other data.—And yet these pamphlets were eulogized as an effectual cure for "Millerism."

Prof. Stuart's "Hints," next appeared. He contended that the 2300 days of Daniel were not 1150, but 2300 literal days, and that the 1260 which Mr. Dowling admitted to be years, were also only days. And the greater part of Daniel's prophecies he applies to Antiochus, while those of John were applied to Nero.*

Mr. Morris succeeded him, and admitted that the

* Says Mr. Hinton, another opponent, in reference to this application in Stuart's "Hints,"—"We waive the objection that, in the opinion of most commentators, the Revelations were not written till after these events occurred." *Proph. Illustrated*, p. 230.

1260 days are years, but denied that the 2300 are. He also admitted that Rome is the fourth empire, symbolized by the legs of iron and fourth beast.

Prof. Chase denies that the fourth kingdom can be Rome, but claims that it is the kingdom of Antiochus; and he interprets the 2300 days to be half days, and the 1260 whole days.

Prof. Bond, in a series of articles, expressed himself as not satisfied with any of our historical or chronological data, even when sustained by the best of authority; and while he was dissatisfied with every feature of our position, every application of the Scriptures, and every chronological date, yet he did not give us what in his opinion would be the true exposition, and the correct dates for the various historical events to which reference has been made.

Dr. Weeks came forward with his one hundred and sixty mistakes; and yet to make out his mistakes he was not only obliged, sometimes, to take opposite ground, and thus contradict himself, but he demonstrated that he was more anxious to find out mistakes in our theory, than he was to present the truth of his own.

Dr. Jarvis admits that the days of Daniel and John are years, that our application of the symbols is correct, and that the events for which we look are those which are to be expected; but he denies that we can have any clue to the commencement of the prophetic periods.

Professor Bush, while he argues that we are mistaken in the nature of the events for which we look, yet he admits the soundness of the principles of interpretation by which we have been guided, that the days of Daniel and John are years, that Rome is the fourth kingdom, and that this is the very crisis of this world's history, where the prophetic periods terminate, and the everlasting kingdom is to be set up.* And,

Rev. I. T. Hinton, of St. Louis, in an elaborate work, also admits that each of the visions of Daniel extend to the setting up of God's everlasting kingdom, and that the 2300 days and other periods, are years and expire *about this time*; but he denies the personal coming of Christ, or literal end of the world,—supposing that we are now passing through its last changing process.

When doctors disagree, who shall decide? Amid such varied and contradictory views, which shall we choose? Thus in comparing your respective opinions with each other, and with our own, we have found no harmonious views of the Scriptures in which even yourselves can agree. And there is no point in our belief but what is sustained by some of your number.

POINTS IN OUR BELIEF SUSTAINED BY OUR OPPONENTS.

In interpreting the 2300 days as years, we are sustained by Prof. Bush, Mr. Hinton and Dr. Jarvis.* That the 1260 days, 1290, &c. are years, is admitted by Mr. Morris, J. Dowling,† Prof. Bush and Dr. Jarvis; that the 2300 days commence with the 70 weeks, Prof. Bush does not deny; that Rome is the fourth empire, symbolized by the legs of iron and fourth beast, is admitted by Prof. Bush, Dr. Jarvis, Mr. Hinton,‡ and Mr. Morris; and that the little horn of Dan. vii. is Papacy, is admitted by the same §; that the

* In speaking of the application of the 2300 days to the time of the persecution of Antiochus Epiphanes, Dr. Jarvis says: "This interpretation would of course be fatal to all Mr. Miller's calculations. It is not *surprising*, therefore, that it should be eagerly embraced by many of his opponents. But with all due deference, I think there are insuperable difficulties in the way of this scheme, which makes Antiochus Epiphanes the little horn." "I make no difficulty therefore in admitting the evening-morning to mean a prophetic day." (Sermons, p. 46.) He further says, that Daniel was told to shut up the vision, "because the fulfilment of it should be so far distant: a strong collateral argument, as I understand it, for the interpretation of 2300 prophetic days." (10. p. 47.) And, "The vision is the whole vision of the Ram and He-Goat." p. 45.

† Says Mr. Dowling, "I believe as Mr. Miller does, and indeed most Protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist. After comparing these passages, and the entire prophecies to which they belong, with the history and character of Papacy, I cannot doubt that this is the mystical Babylon, whose name is written in Rev. xvii. 5, and that when the 1260 years are accomplished, then shall that great city Babylon be thrown down, and shall be found no more at all." (Reply to Miller, p. 27.)

‡ Of the *extent* of the visions of Daniel and John, Mr. Hinton says:—The dream of the image, the vision of the four beasts, that of the ram and he goat, and the 'scriptures of truth,' give us four detailed descriptions of the history of the world, from the time of Daniel to the 'time of the end;' and the apocalyptic visions refer to the same period as the latter portion of the prophecies of Daniel." (p. 25.) "The dream of the image is of the greatest importance; it leaves *without excuse* those who would reduce the remaining prophecies of Daniel to the narrow compass of the little acts of the reign of Antiochus Epiphanes. Nothing can be clearer than that the gold, the silver, the brass, the iron and the clay are designed to cover the history of the world in all its successive ages." p. 27.

Again he says,—"We think our readers will concur with us, and with the great mass of writers on prophecy, that the 'ten horns,' or Daniel's 'fourth beast,' and 'the beast rising out of the sea, having seven heads,' of the Apocalyptic visions refer to the ten Kingdoms into which the Roman empire was divided. Of the identity of the ten-horned beasts of Daniel and John, there can be no reasonable doubt." p. 232.

§ Says Mr. Hinton,—"If any other events of history can be set forth and made to fill out *all the particulars* mentioned by Daniel and John, we should be happy to see them stated; till then, we shall believe the little horn rising up amidst the ten horns, and having three of them plucked up before it, to refer to the rise of the Papacy in the midst of the kingdoms into which the Roman empire was divided in the sixth century." p. 237.

exceeding great horn of Dan. viii. is Rome, Dr. Jarvis and Mr. Hinton admit; that the 2300 days extend to the resurrection of the dead, and Christ's Advent, and that God's everlasting kingdom will then commence, they also admit; while Mr. Morris asks, Who cannot see that all things are now ready for the sounding of the seventh angel!

Thus there is not a point that is essential to this question, but some of you admit that we have the truth respecting it. And while there is no agreement among yourselves, is it strange that we should adhere to a belief, every feature of which has been admitted to be correct by those who have written against us?

But you reply, The time has proved the fallacy of your position; and, as honest men, you are bound to relinquish it. How has time proved the fallacy of our position? You reply, that the time when we expected the event has passed, and the event has not occurred.

We admit that we were mistaken in the definite time; and that the time in which we expected the Lord has passed, without our witnessing the events for which we looked. And, as honest men, we will relinquish all that is thus disproved. We admit that it is thus proved that we do not know the definite time, and we relinquish that part of our position; and we also confess that if we have ever censured any for not believing with us in the exact time, we have done wrong, and we humbly ask the forgiveness of all such. But we have no recollection of ever having censured any for not being able to see the exact time. If we have, our writings are before the world. That we have, at times, been severe on our opponents, we admit; but this has been, not because any could not see the definite termination of the periods, but on account of the manner in which such have treated the affirmative of this question and its advocates. Yet if we have been unjust, or unnecessarily severe, we ask pardon; but we believe that our columns will not suffer, in this respect, by a comparison with the writings of our opponents. We wish that we might never be obliged to resort to severity; but where our opponents lead, there we have been obliged to follow. We thus acknowledge, and confess, all that has been proved to be erroneous. If anything more is proved to be erroneous, we will confess that also. But while you ask us to confess, is there nothing to confess on your part?

You, however, because we are disappointed in the exact time, would have us also relinquish our hope of the event. But can the event be proved to be any the less certain because it was not consummated at the time expected? By no means. If that were fair reasoning, the doctrine of a temporal millennium, which has been supposed by the church, several times, to have been actually commenced, would thus long

since have been proved to be a fable. We may be mistaken in the exact time, and yet we may, in accordance with the command of our Savior, know that it is at the very doors. We may be mistaken in the exact termination of the prophetic periods; and yet there may be some inaccuracy in our chronology, or in the date of their commencement, which, when the time of such variation shall have passed, will bring the event.

It will therefore be necessary, before you can with any grace call upon us to relinquish our hopes, for you to demonstrate that the periods of Daniel and John are not years, that they do not terminate at about this age of the world, that the prophetic symbols do not shadow forth events to the setting up of God's everlasting kingdom, that the seventh angel is not about to sound, and that its sounding will not usher in the resurrection and judgment, that the reign of Christ will not be personal and pre-millennial, and that the saints will not reign on the earth. If those doctrines are truths, we occupy the only scriptural ground. If they are not Bible doctrines, we wish to see them disproved. But, as yet, we have not been satisfied of the soundness of the arguments which have been advanced to disprove them. And, be it remembered, that in the discussion of these questions we stand on the ground which the primitive church occupied; and, from which, you, who oppose us, have departed.

PROPHETIC DAYS NOT DISPROVED TO BE SYMBOLS OF YEARS.

That the days of Daniel and John are years, you all admit to be no modern interpretation; and you admit, those of you who deny that they are years, that you are giving a *new* interpretation to prophetic time.* In respect to this, it must then be admitted, in accordance with all rules of debate, that until you shall disprove that they are years, they must be thus considered. It therefore devolves upon yourselves to disprove our position on this point; for, standing, as we do, on the old established belief of the church, we are only the defendants in this part of the controversy, while you are the plaintiffs; and if we are incorrect in this particular, then, "not only has the whole Christian world been led astray for ages by a mere *ignis fatuus* of false hermeneutics, but the church is at once cut loose from every chronological mooring, and set adrift in the open sea, without the vestige of a beacon, light-house, or star, by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending."—*Bush*.

And how have you attempted to prove these re-

* See page 7.

spective periods to be only literal days! Your principal argument has been to show that if days, in the Scriptures, were always used as symbols of years, it would lead to an absurdity. This is admitted by all; but that does not prove they can never be thus used. When events, or a series of events, are historically announced in plain simple and literal terms, it would be absurd to express the predicted time of their fulfillment in other than in the same plain and literal manner. But it does not follow when predictions are mystically and symbolically expressed, that the time of their fulfillment must necessarily be in *literal* language; on the contrary, the *analogy* would require that the time be expressed *symbolically*.

As Prof. Bush has expressed your argument, it amounts to this:—"The chronological periods attached to all *literally* expressed prophecies are found to be themselves *literally* and not *mystically* expressed. Therefore, the chronological periods attached to all *symbolically* expressed prophecies, must be themselves *literally* and not *mystically* expressed." This is the whole of your argument on that point, and you must all admit that it is entirely fallacious. As Prof. Bush says, it "is a gross *non sequitur*. It is reasoning from *unlike* to *unlike*. More is put into the conclusion, than had appeared in the premises. You will not be surprised, therefore, at the intimation that the whole form of your argument, based upon this ground, dissipates itself as completely as the famous waterfall, in Switzerland, where the water is precipitated from so vast a height that it turns to mere vapor before it reaches the bottom of the declivity."—*Hierophant*, Vol. 1, p. 246.

The only other argument advanced with much assurance on your part, is an attempt to show that the events, thus symbolically expressed, are, by history, shown to have had their *fulfillment* in literal days. But those among you, who have considered yourselves the most successful, have never claimed that you could show the *identical history* containing such a fulfillment; yet you have claimed that *if* you could find such a history, there would be *no doubt* but that these days would be shown to have been *literally* fulfilled; and those of you who make the 2300 days, whole days, or half days, prove an *exact* fulfillment by the same supposition.

Says J. Dowling "We are not informed by any historian exactly how many days elapsed between the time when Athenaus stopped the daily sacrifices and the 25th of the month Casleu, when Jupiter was worshipped in the temple. Had we been thus informed, *I have no doubt* that we should find it to be exactly fifty-five days."—*Reply to Miller*, p. 18. This, added to Mr. Dowling's other time, is the *exactness* with which he proves these days to have

been fulfilled in *half days*. Prof. Stuart, in showing them fulfilled in *whole days*, is no more *exact*. Prof. Chase, in showing the fulfillment of this period in *half days*, is equally unable to find the history of an *exact* fulfillment. He says, "Respecting the precise day when that fragment commenced, when the daily sacrifice was actually taken away, *the histories* which have been transmitted to us *are silent*. [*Remarks on the Book of Daniel*, p. 72.] Again, he says, "There is no room to doubt, that were our *histories* a little more complete, were they as *definite* as the *prophecy*, the *harmony* between the *prediction* and *fulfillment* would be found to be *absolutely perfect*!"

In speaking of the fulfillment of another of the prophetic periods, Prof. Stuart says: "The very manner of the expression indicates, of course, that it was not the design of the speaker or writer to be *exact* to a day or an hour. A little more or a little less than three and a half years would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness, but a mere generalizing of the period in question." Again he says:—"Here is the often repeated and peculiar period of three and a half years, being only a *few days* of excess beyond that measure of time. By this small excess of only a few days, no one of course can be stumbled: for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated and already become so famous, a *statistical exactness* would or could be aimed at?" And again:—"A statistical exactness cannot be aimed at in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric."

Thus, upon your own admissions, you who deny that they are years cannot prove that they have been fulfilled in so many literal days. And in the application of the prophetic symbols, which these periods measure, to the events, there is as great a want of exactness. Therefore, yourselves being judges, these periods have not yet been disproved to be years; and until you bring some new and more conclusive arguments, you cannot ask us to relinquish this position.

Those of you who admit they are years, and only dispute our dates for their commencement, have also failed to show more harmonious or authentic dates from which to reckon. Of the 1260, 1290, and 1335 days, Mr. Dowling says:—"If I am asked the question,—As you reject the interpretation Mr. Miller gives of these prophetic times, can you furnish a better? I reply, *I do not feel myself bound to*

furnish any.—[Reply to Miller, p. 25.] And for a commencement of the 2300 days, Dr. Jarvis is too modest to hazard an opinion, and says: "I would rather imitate the caution of the learned Mr. Mede with regard to the time of the great apostacy, 'and curiously inquire not, but leave it unto him who is the Lord of times and seasons.'"^{*} Even Dr. Weeks, who numbers every thing under the head of mistakes; and Prof. Pond, who is dissatisfied with ev-

^{*}Nothing is more evident than that our opponents are more anxious to destroy Mr. Miller's theory, than they are to give us the truth; and that in attacking his views, they take it for granted he is in error; but they have sometimes been obliged to admit that he was correct, and they in error.

Said Dr. Jarvis; "Mr. Miller in his eagerness to make out his scheme, absolutely falsifies the language of the Bible. He makes Jehoram to have reigned five years, where the Scripture positively says he reigned eight; and between Amaziah and Azariah or Uzziah, he introduces an interregnum of eleven years, for which he has not even the shadow of an authority in the Bible. He quotes indeed chapters 14 and 15 of the 2d book of Kings; and this may be sufficient for those who are ready to take his opinions upon trust. But if you examine the chapters to which he refers, you will be astonished to find that there is not in either of them one word upon the subject." Sermons, p. 55.

In his preface to his Sermons, Dr. Jarvis makes the following correction of the above. He says:

"It will be seen, that in speaking of the curtailment of the reign of Jehoram the son of Jehoshaphat from eight to five years, and the introduction of eleven years of interregnum between the reigns of Amaziah and Uzziah; he has censured Mr. Miller in too unmeasured terms. These particulars he is bound to explain."

It would have been easier, and perhaps more advantageous to the author, to have made the alterations silently, and omitted the censure. But would it have been equally honest?

In preparing the Introductory volume of his Ecclesiastical History, he had carefully avoided reading modern writers on chronology, for fear of being biassed by their systems. For this reason he had never read the learned work of Dr. Hales; and though familiar with Petavius, Usher, and Marsham, a good while had elapsed since he had consulted them on the parts of history connected with the prophecies. But these great writers being entirely silent as to any interregnum in the kingdom of Judah, the existence of such an interregnum was entirely a new idea to him. Mr. Miller quoted 2 Kings xiv., xv., without mentioning the verses from which he drew the inference; and it was not till the author had read Dr. Hales' Analysis, that he saw the correctness of that inference. If this admission gives Mr. Miller any advantage he is fairly entitled to it. We cannot for one moment suppose that he knew anything about Dr. Hales or his work. As a plain unfettered man, his perspicuity in reading his Bible, and his Bible only, is much to his credit; and we ought to consider it as giving additional force to the reasons assigned by Dr. Hales, that an ignorant man, as Mr. Miller confessedly is, should, from the mere examination of the Bible, have arrived at the same conclusion. The censure, however, in the sermon, holds good with regard to the reign of Jehoram, the son of Jehoshaphat, 2 Kings viii. 17, 2 Chron. xxi. 5; but being equally applicable to Archbishop Usher, should not have been laid particularly at Mr. Miller's door."

NOTE. Dr. Jarvis is equally incorrect, and Mr. Miller right, in respect to the reign of Jehoram. We find by 2 Kings iii. 1, that "Jehoram the son of Ahab began to reign over Israel in Samaria, in the 18th year of Jehoshaphat, king of Judah, and reigned 12 years." Jehoshaphat must therefore have lived to the 8th year of Joram of Israel; and as Jehoram of Judah began to reign while his father was king, in the 5th year of Joram of Israel, he must have reigned three years with his father, and five alone.

ery date in our prophetic calendar, are equally unable to give us any better dates upon which to build our faith. If, therefore, we are essentially incorrect, none of you, according to your own confession, are capable of correcting our chronological errors.—And none of you have yet been able to prove from any history or chronology that we are far from the truth in the commencement of any of the prophetic periods.*

THE CONNECTION BETWEEN THE 2300 DAYS AND SEVENTY WEEKS,

Which was first discovered by Hans Wood, Esq. of Ross Mead, Ireland,—[Hale's New Anal. Chron., Vol. 2, p. 564.] is an important question in deciding respecting the termination of the longer period.—And although it has been one of the great questions at issue between us, it has as yet never been fairly met by any of our opponents. It has been claimed by us that the meridian glory of the Medo-Persian empire, as symbolized by the commencement of the vision of the 2300 days, was at the very time from which the seventy weeks are dated; that when the explanation of the seventy weeks is given to Daniel, it is given him by the same angel Gabriel, who had been commanded to make Daniel understand the vision, and who now commands him to understand the matter and consider the vision; and that the seventy weeks are cut off, as the original of "determined," should be rendered, showing that they must be cut off from the preceding given period of 2300 days. This argument we do not recollect that any of you have attempted to meet, except Mr. Dowling, who denies that the *the*, in the phrase "the vision," is in the original of Dan. ix. 21. But as the argument has ever referred to Dan. ix. 23, instead of the text to which Mr. Dowling's denial has reference, it would remain unaffected by his denial, even if his assertion were true: but, unfortunately for Mr. Dowling, the *the* is as much expressed in the original of his own text, as the letter

* Prof. Stuart, in speaking of those who were looking for the Lord in A. D. 1843, whom he calls "the men of April 3d, 1843," says:—"In respect to these, if I may be allowed, for a moment, to interfere, I would respectfully suggest, that in some way or other they have in all probability made a small mistake as to the exact day of the month, when the grand catastrophe takes place, the first of April being evidently much more appropriate to their arrangements than any other day of the year." [Hints, p. 173.]

The New York Observer of Feb. 11, 1843, says:—"When we take into account Prof. Stuart's suggestion, that there is probably an error in the calculation, and that Miller's end of the world should be put down to the first of April instead of the 23d, we think there is enough in these considerations to quiet every feeling of alarm."

The above suggestions are not only unworthy of their authors, but the dates referred to, April 3d and 23d, were not named by us, and were only named by our opponents, for the purpose of ridicule.

e is in the word lov'd, when it is abbreviated by an apostrophe ('). This, no Hebrew scholar has as yet denied; but Mr. Dowling's superficial knowledge of that language did not enable him to perceive that the article *hai*, the, was expressed by the Hebrew points. He was therefore led into that error; and Dr. Weeks, following Mr. Dowling, numbered it in his catalogue of Mr. Miller's "mistakes."

That the Hebrew of "determined" is more literally rendered "cut off," has not yet been denied: while the best scholars among our opponents admit it. The connection therefore of the seventy weeks and 2300 days, has not been disproved by any arguments advanced against the affirmative of that position. Dr. Hales calls this the "simple and ingenious adjustment of the chronology," and says, "This chronological prophecy, (the 70 weeks) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days." [*New Anal. Chro.* B. 2, p. 563.] We are consequently warranted is still adhering to our date for their commencement.

We thus find all our arguments, in support of our chronological data, are unmoved,—with the exception of the effect which *time* may have produced, as far as exactness in their termination may have been contended for; and while our opponents would move us from the great prophetic and historical landmarks, we are offered nothing in their stead, but a "blank and dreary uncertainty."

In your application of the prophetic symbols of the historical prophecies, no one has attempted to show that the events to which we have applied them do not correspond with the predictions in every particular. While, on the other hand, in your applications to correspond with your literal interpretations of prophetic time, some of the most important and essential features of the respective predictions have been passed over entirely unnoticed.* And when an application has been made, we can often see but a small resemblance. In showing a fulfillment of the revelation of John in Nero, Professor Stuart says:—"It" (these things,) "was predicted by soothsayers of Nero," and that "*John's* OBJECT was secretly to intimate to his readers, who was meant by the beast; and in order to accomplish this object, he has repeated those things which POPULAR RUMOUR had spread abroad

* Says Mr. Hinton, "The work of Prof. Stuart is professionally very incomplete; a hundred historical facts referred to in the symbols of Daniel and John, he has left unnoticed; and we apprehend he will, in the more complete work which he intimates will come from his pen, find a more arduous task to select their *mates* in the reigns of Antiochus and Nero, than his great learning and ingenuity will enable him satisfactorily to fulfil."—[*Proph. of Daniel and John Illustrated*, p. 231.]

respecting him, or at least alluded to them." This is only a specimen of other applications in the "Hints" of Prof. Stuart.

VITAL QUESTIONS AT ISSUE.

We now come to still more vital questions. Is the reign of Christ on earth to be personal, and pre-millennial? and is the everlasting kingdom of God to be set up under the whole heaven in the regenerated earth? If these are Bible truths, our position is the only safe and tenable one. If they are not, we are surely in great error.

Says Prof. Stuart:—"Every passage of Scripture, and of every other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reason can be given why it should be tropically understood." And it has never yet been shown, in those prophecies which speak of the coming of Christ, the destruction of the Man of Sin by the brightness of his coming, his judgment of the quick and dead at his coming and kingdom, the reign of the saints on earth, &c., that the subject and predicate would not harmonize if literally understood, or that a literal sense would be frigid, unmeaning, or inappropriate, so as to warrant a tropical application of them. Professor Bush says, "I do not enter into the detailed exhibition of the proofs of this position, because nothing in the nature of the case can prove it to the mind of a Literalist but the fact itself." [Letter to Mr. Miller, *Advent Herald*, Vol. 7.] And the only way they have been interpreted to avoid our conclusions, has been by denying their literal meaning, in plain contradiction to the rule of Professor Stuart's just quoted. Professor Stuart, in attempting to show that the destruction of the Man of sin by the brightness of Christ's coming, can not be literally interpreted, says:—"Nor am I able to see how *brightness*, in the strictly literal sense, can destroy either the man of sin, or any other man. *It might put out their eyes*, if carried to a certain extent; but this would not be to destroy them." [*Hints* p. 170.] And no better reason is given for the spiritual understanding of any of the prophecies. If these Scriptures are to be understood in accordance with the common acceptance of language, no one will deny the reality of our hope. The plain and positive declarations of God's word assure us that the saints shall reign on the earth, that the meek shall inherit it, and dwell therein forever: that the kingdom of God will be set up under the whole heaven, and be given to the saints of the Most High, and be an everlasting kingdom; that after the conflagration of this earth, there will be a New Earth wherein dwelleth righteousness; and that

in that earth there will be no more sickness, nor sorrow, pain or death. The Scriptures which teach these and similar questions, on which our hope is based, are no less positive than those which teach the resurrection of the body and life everlasting; and if we may doubt the reality of the one, we may of the other. Unless, therefore, their literal interpretation is contradicted by other Scriptures, or they are differently explained by other parts of God's word, it is certainly safe thus to explain them; and, in departing from such a rendering, we have no assurance of safety. Also, if their literal is not their true meaning, we can have no certainty in arriving at their true meaning; for there is no earthly umpire or dictionary of terms to which we can refer for the decision of a question of such moment; and we are left to the mere fancies of men, however absurd or various such may be, the moment we depart from the letter of the word. When, therefore, there is no necessity for denying the literal import of any Scripture, we should hesitate long before we depart from it, lest the temptation to give a different rendering should be the result of mere unbelief; and unbelief is equally criminal, whether it rejects a Bible truth by explaining away the positive meaning of the Scriptures, or, by rejecting the Scriptures altogether. We, therefore, prefer to believe Scriptures of this nature as they read, than to risk our eternal all, by departing from the only sure word in pursuit of the *ignis fatuus* of mere opinion.

If God had designed to teach his children that the coming of Christ will be only his *spiritual* coming, to reign in the hearts of his children, it would have been as easy for the Holy Spirit to have moved these holy men by whom the Scriptures were written, to have given their communications in language that would express positively that doctrine, as it was to make use of language that expresses his actual appearing and personal presence. Thus it would have been as easy to have written that the Man of sin will be converted by the brightness of Christ's spiritual presence, as that he will be destroyed by the brightness of his coming;—to have said that before the world shall end, the tares shall cease to grow among the wheat for 1000 years, as to say they will grow together until the harvest, the end of the world;—that the horn of papacy will have no power for a long period previous to the judgment, as to say that the same horn will make war upon the saints, and prevail against them until the judgment shall sit;—to say that the world will be converted at his spiritual appearing and spiritual kingdom, as that he will judge the quick and dead at his appearing and kingdom;—to

say that the conversion of the world draweth nigh, as that the coming of the Lord draweth nigh;—to say that I will shortly pour out my spirit, as to say, Behold I come quickly. And so we might proceed to speak of every text which positively speaks of Christ's personal coming and kingdom, if God had designed to teach that it was only *spiritual*. But as no intimation that the coming and kingdom of Christ is different from what is described by the language of those Scriptures which predict it, we can only look for a literal fulfillment of those predictions.

It has, however, been claimed, that these prophecies are

HIGHLY POETICAL.

Says Prof. Stuart:—"The prophets have indeed employed most glowing language, in describing the future seasons of prosperity; and all they have said will doubtless prove to be true, *in the sense which they meant to convey*. But let him who interprets these passages remember well that they are poetry, and are replete in an *unusual degree* with *figurative language* and *poetic imagery*. [*Hints*, p. 147.]

We admit the prophecies are, many of them, "highly poetical," as far as sublimity contributes to their poetical character,—or as far as any of them are written in accordance with the Hebrew rules of poetry: but it does not necessarily follow that they are any the less *literal*. Poetry may be as true as prose, and prose as fictitious as poetry; and historical events, or those which are future, may be recorded as literally in the one as in the other. It is fitting that predictions of sublime and glorious events should be recorded in glowing language, and in a style corresponding to the theme. But unless it can be shown that God intends to amuse his creatures with high sounding words, instead of instructing them in divine truth, and therefore permitted the prophets to clothe their ideas with fanciful imagery, we are not, on account of their poetical character, to receive them as any the less literal in their application.

Indeed, the learned Prof., so often quoted, has himself shown the necessity of abiding by the literal interpretation. He asks:—"How could the Bible be what it is, viz., a *revelation* from God, provided its diction and the principles of interpreting it are to be regarded entirely diverse from those of all other books? What can be more rational or plain, than the proposition, that *when God speaks to men for their instruction, he speaks by man, and for men, and therefore expects to be understood*." "A *revelation* must be *intelligible*, or it is no revelation. It must be in language that men are accustomed to

use, or they can have no key to it." "A revelation, (so called,) to men, which is clothed in words not employed agreeably to the *usus loquendi*, and not to be interpreted by the usual principles of exegesis, is of course no revelation at all. It is no more than sounding brass or a tinkling symbol; for it neither gives any distinct, articulate, intelligible sounds, nor does it represent them to the eye. It is in vain, therefore, that we seek for any rules, by which such a book can be explained." [*Hints*, p 15, 16.] Again he says:—"If God reveals the future to men, he must speak so as to be understood.—The things suggested by the words employed, are, beyond all question, understood by him incomparably better than they can be by men. But the question before us is, not what knowledge God possesses, but what has he designed to reveal? Now, if he employs words as the medium of a revelation respecting the future, then those words are to be interpreted by the ordinary rules of language, or else there is of course no revelation made by them."—[*Ib.* p. 46.]

We know the Prof. may reply that this was written to disprove "an occult or double sense of prophecy." True: but it is none the less applicable to the present question. It may also be said that it is in accordance with "the ordinary rules of language," to explain "poetical imagery" less literally than ordinary expressions. To this we reply, that it may be, or it may not be, as the circumstances may require. Poetical imagery may be used merely to please the fancy, or to tickle the ear; or it may be used to express actual realities, as they are, or will exist. But as the Bible is given only for our instruction, and was not, like a theatrical play, written for our amusement, we have no right to suppose that the language teaches anything less real than the ordinary use of language would indicate, unless the necessity of the case requires us thus to consider it. For as "God addresses men in order to instruct, or reprove, or console, he will of course speak what is intelligible;" and consequently he will not, "merely to gratify the fancy, or amuse the imagination, or to allure by ingenuity in drawing supposed resemblances," resort to poetical imagery. The glorious events of the future "are no originals for fancy pictures." Therefore, while we interpret the poetical effusions of novelists as merely fanciful, or at best as highly colored; we must interpret the poetry of the Scriptures as language conveying ideas in the very words which best express the ideas to be conveyed. To interpret them otherwise, unless, as before remarked, the circumstances of the case require us so to do, is to place them on a par with the

writings of heathen poets, who only sought to amuse or interest. And, as the Scriptures cannot be thus interpreted, and as the spiritual reign of Christ can only be sustained by such an interpretation, it follows that his coming and kingdom must be as literal and personal, as the language in which the predictions are given will express in its usual acceptation. And so long as we have the letter of the Scriptures in support of the personal reign, it can only be disproved by positive declarations of Scripture, or by the transpiring of other events.

THE VOICE OF THE CHURCH.

If there could be any dispute respecting the literal meaning of these prophecies, it should be effectually settled by the consideration, that the voice of the church, in the purest ages, was in favor of such an interpretation. If we knew the precise ideas which the prophets attached to the words they used, in conveying these predictions to us, we might know to a certainty the truth in question; but in the absence of such knowledge, we can only interpret the prophecies of the Old Testament, in accordance with the clearer light of the New, which, as a commentary on some portions of the Old, and as evidence of the literal fulfillment of other portions, of all the prophecies there recorded as fulfilled, confirms us in the position we occupy. But when we come to the predictions of the New Testament—to "the faith once delivered to the saints," in its perfected form, and for which we are earnestly to contend, we have some evidence how the language in which they were conveyed was received and understood by the church, at the time it was given them. And no one has ever presumed to offer any evidence that the church for two centuries understood these predictions in other than in their literal application.

The following passage is, at the present day, considered the great corner stone of the *spiritual millennial* theory. Rev. xx. 4-6, "And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." But, it is worthy to

be remembered, that in the two first centuries there was not an individual, who believed in any resurrection of the dead, whose name, or memory has come down to us who opposed the view of a literal resurrection's being taught in these texts.—If any can have had a correct understanding of this portion of Scripture, since the days of the apostles, it must certainly be those who sat under their teachings, and were their immediate successors; and all the testimony we have from them is in favor of the literal view; nor does there exist the least fragment from the two first centuries of the writings of any author who denied it.

Eusebius and Jerome, who opposed this view, acknowledge that Papias was a disciple of John the writer of the Revelations, and a companion of Polycarp. And although the former speaks of Papias as a weak and illiterate man, when speaking in connection with this doctrine, yet, when he adverts to him on other occasions, he speaks of him as being "eloquent and learned in the Scriptures." Eusebius quotes from Papias as saying that "after the resurrection of the dead, the kingdom of Christ shall be established corporeally on this earth."—[Hist. Lib. 3: Sec 39.] And Jerome quotes Papias, [De. Script Eccles.] as saying that "he had the apostles for his authors; and that he considered what Andrew, what Peter said, what Philip, what Thomas said, and other disciples of the Lord." That Papias was a man of piety and truth, all admit; whatever, therefore, may be considered of his judgment, his testimony as to what the apostles taught, will not be questioned. Polycarp was another of John's disciples, and Irenaeus testifies, in an epistle to Florinus, that he had seen Polycarp, "who related his conversation with John and others who had seen the Lord, and how he related their sayings, and the things he had heard of them concerning the Lord, both, concerning his miracles and doctrine, as he had received them from the Lord of life; all of which Polycarp related agreeably to the Scriptures." Following such a teacher, Irenaeus taught that at the resurrection of the just the meek should inherit the earth; and that then would be fulfilled the promise which God made to Abraham. Justyn Martyr, who was born, A. D. 80, seven years before the Revelations were written, says that he "and many others are of this mind, "that Christ shall reign personally on earth;" and that "all who were accounted orthodox so believed." He also says, "A certain man among us whose name is John, being one of the twelve apostles of Christ, in that Revelation which was shown to him, prophesied that those who believe in our Christ shall fulfil a thousand years at

Jerusalem." Tertullian, who wrote about A. D. 180, says it was a custom of his times for Christians to pray that they might have part in the first resurrection: and Cyprian who lived about A. D. 220, says that Christians "had a thirst for martyrdom that they might obtain a better resurrection,"—the martyrs being raised at the commencement of the 1000 years. The first, of whom we have any account, that opposed this doctrine, was Origen, in the middle of the third century, who styled those who adhered to it "the simpler sort of Christians," as those who now adhere to it are also styled.—But Mosheim assures us that the opinion "that Christ was to come and reign a thousand years among men," had before the time of Origen "met with no opposition." Vol. I. p. 284. We thus find that

"THE FAITH ONCE DELIVERED TO THE SAINTS."

Was in accordance with our own; and that in the first age of the church, the literal interpretation of the scriptures prevailed. This is not sustained by the opinions of the fathers, formed according to their own judgments, as is often represented; but it is sustained by their testimony, as to what was the faith of the church in their day, and what was received from those who transmitted to them the faith which was delivered to the apostles.—For, however much they might err in judgment, no one questions the validity of their testimony. Now if the spiritual interpretation of the Revelations is the true interpretation, it would have been thus received by Papias and Polycarp, John's disciples; and it would have been the prevalent belief of the church in that age, and been transmitted by them to their successors; so that the literal translation would have, when it came up, been considered as an innovation, and been opposed as a heresy; and it never could have become predominant without leaving some traces of the controversy which convinced the church of its truth. But the spiritual view was not thus received. The disciples of John received no such teachings from him, nor transmitted them to others; and the church never dreamed that a spiritual meaning could be attached to them, until the church began to be corrupt. Indeed, so universally was it admitted, that the 20th of Revelations taught the literal resurrection of the righteous, 1000 years before that of the wicked, that the only way in which this doctrine could be at first denied, was by denying the inspiration of the Apocalypse. Eusebius relates that Dionysius, in attempting to disprove the reign of Christ on earth, "was led to question the canonical authority of the Apocalypse." This he

would not have done had that book favored his view. Even Mr. Morris admits that "Dionysius is cited by Eusebius, as saying that the book of Revelations was rejected by some, who claimed it was written by Cerinthus, a heretic, to sustain his fiction of the reign of Christ on earth." [*Mod. Chil.* p. 55.] And Eusebius himself raised questions on the canonical authority of the book, and intimated it was the work of Cerinthus. While, therefore, we find that the first who denied the personal reign of Christ on earth, were obliged to deny the authenticity of the book of Revelation, by claiming that it was written for the purpose of proving such reign of Christ on earth, it is proof conclusive that the spiritual view has no foundation in that prophecy. And it the reign of Christ on earth is personal, and the two resurrections predicted in Rev. xx. are literal, then we must have the truth respecting this controversy, and must be living in the very crisis of this world's history; so that, for aught we know to the contrary, any day may witness the descent of the Son of man from heaven; and at the farthest, his coming cannot be long delayed. This literal view is the only one that is safe; while those who depart from it may make what they please of the scriptures, and accommodate the word of God to the most extravagant absurdities. Says Martin Luther, in his Annotations on Deuteronomy, "that which I have so often insisted on elsewhere, I here once more repeat; viz. that the Christian should direct his efforts toward understanding the *literal* sense, (as it is called) of scripture, which alone is the substance of faith and of Christian theology:—which alone will sustain him in the hour of trouble and temptation;—and which will triumph over sin, death, and the gates of hell, to the praise and glory of God. The allegorical sense is commonly *uncertain* and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only, on which if a man lean, he will find it no better than the Egyptian reed."

Thus, on reviewing the whole question, and taking into consideration the various arguments which have been advanced against us, with a sincere desire to be led into all truth, we are more than ever convinced of the reality and the nearness of those eternal scenes for which we look; and which we believe are in accordance with the faith once delivered to the saints;—looking for those things, and those only, which Moses and the prophets did say should come. Having thus presented a few of the arguments, and hastily glanced at some of the contradictory theories, with which we have had to contend, we will recapitulate the principal points

of difference between us, and which we are called upon to relinquish as untenable. We are looking for the personal Advent of Christ, at the termination of the prophetic periods, near the end of which we believe we must now be; that those periods are years;—that the visions of Daniel and John carry us to the end of the world, the fourth beast being Rome, and the little horn, papacy; that this world, being cleansed by fire, will become the New Heavens and New Earth, wherein dwelleth righteousness;—that the resurrected saints will inherit it;—and that the everlasting kingdom, the kingdom of God, will be set up under the whole heaven. These in the main are the great questions at issue. The definite time is no longer a dividing question, only, as we believe the Advent is the next event, and is at the very doors. This belief, venerable as it is for its antiquity, and enshrined as it has been in the hearts of many of the brightest luminaries of the church since the Reformation, as well as having been the faith of those who sat under the teachings of the apostles—is, we believe, in accordance with the teachings of the scriptures. But the churches have rejected it as a modern theory, as a novelty of these days, and as a delusion. And it has been opposed only by scorn and ridicule, or by strange and novel principles of interpretation, or by principles of interpretation which give up all the distinctive features of prophecy which have distinguished the Protestant from the Papal church.*

* Of Prof. Stuart's "Hints," Mr. Hinton says,—“We regret that in the midst of the great moral conflict with Anti-christ, which is now carrying on, those into whose hands the saints were so long ‘given,’ should find so able a coadjutor. Without, of course, for one moment, intimating any such ambitious design, we are clearly of opinion that the worthy Doctor of Andover has already earned a cardinal’s hat; and if his forthcoming work should be equally ingenious in behalf of Romanism, the Pontificate itself would be only an adequate reward! We have, however, no fears that Christians of sound common sense, and capable of independent thought, will, after a candid consideration of the scheme which excludes Papacy from the page of prophecy, and that which traces in the prophetic symbols a faithful portraiture of its abominations, make a wrong decision. Since we have read the work of the learned Stuart, we have rejoiced the more that our humble abilities have been directed to the defence of the old paths.”—[*Proph. Illus.* p. 231.]

Speaking of the views of Professors Stuart and Bush, the N. Y. Evangelist says,—“The tendency of these views is to destroy the Scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. The style of interpretation, we assert, tends fearfully to *Universalism*. This tendency we are prepared to prove.”

The Hartford Universalist says,—“Prof. Stuart, in his work, comes nearer to Universalists in their views of the topics discussed, than any other writer of his school in the country, and he has taken out of the hands of the opposers of our faith many of those props with which they are endeavoring to keep up the old castle which they are living in. He puts an uncompromising veto upon the popular interpretations of Daniel and Revelations, and *unites with Universalists* in contending that most of their contents had special reference to, and their fulfilment in, scenes and events which transpired but a few years after those books were written.”—[*Ibid.* 15, 1842.]

The Trumpet says, “Prof. Stuart continues to verge towards *Universalism*.”

Thus, the very forms of opposition, with which we have had to contend, have strengthened us in our faith: for we have seen that in leaving our views, we must either advance backwards towards Rome, or apostatize towards the theology of Germany; neither of which we can do. And as God has continued us here beyond the time of our expectations, we shall feel it our duty to labor what time we may have, with redoubled diligence; and whether our time may be a day, or a year,—be it more or less—we intend that when the Master comes, he shall find us “so doing.”

That those who oppose us have not the truth, is evident from their varied and opposing views, from the novelties in theology they are continually introducing,*—and from the readiness they have manifested to misinterpret our views, malign our motives, falsify our actions, and circulate every silly and foolish story which might bring contempt upon the cause, or destroy the influence of those who have been prominent in it. Those who were conscious of having the truth, would never resort to such means to sustain it; for if it could be sustained by the word of God, upon that word they would base their arguments. But the truth has ever had to contend against such obstacles: the apostles of the primitive church, and the reformers of the 16th century alike encountered the same forms of opposition. But the truth has ever triumphed over

*Of Mr. Dowling, Dr. Breckenbridge says:—“As for this disquisition of Mr. Dowling, we may confidently say that it is hardly to be conceived that anything could be printed by Mr. Miller, or Mr. Any-body-else, more shallow, absurd and worthless. There is hardly a point he touches, on which he has not managed to adopt the very *idlest conjectures* of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that *the prophecies themselves are a jumble of nonsense*. Such answers as his can have no effect, we would suppose, except to bring the whole subject into ridicule, or to *promote the cause he attacks*.”—[Spirit of the 19th Century, March No. 1843.]

Again he says, in speaking of “the general ignorance which prevails on this subject,” that of it “no greater evidence need be produced, than the fact that this pamphlet of Mr. Dowling has been extensively relied on, yea, *preached*, as a sufficient answer” to Mr. Miller.

all; and we have no fears but it will triumph now. We do not expect that it will in this world become popular: but we expect that all who love the Lord in sincerity will *cease to wage such war against it*. We expect that all, who are willing to take up their cross and follow the Savior through evil report, as well as through good report, will not be turned back from this glorious hope, by any obloquy which may be heaped upon it, or them; while all who sympathise with Christ, will sympathise with, and choose to suffer with any members of His that thus unjustly suffer.

If, therefore, the Advent and personal reign of Christ can be disproved, by Scriptural evidence, the people want to see it done. If there is evidence that the world is to be converted, more than the redemption of a people out of all kindreds and tribes, by the preaching of the gospel as a witness to all nations, let that evidence be presented, so that every lover of the Savior's cause may enlist under the proper banner. If the church has the truth, this is her proper work; and evidence if it existed, of the world's conversion, would disarm every opposing theory.*

But if the church fails to present such evidence, and continues to lull to sleep the souls of men in carnal security, by proclaiming the day of judgment afar off, she will make *no progress in converting souls*. In the meantime, we consider it our duty to do all we can *for the salvation of our fellow men, at home and abroad*, by showing to the world, that, according to the scriptures, the hour of God's judgment has come, that there is no temporal millennium or restoration of the carnal Jew, and that what they do for their own salvation, and the salvation of their fellows, *must be done QUICKLY*.

* Says Prof. Chase:—

“There was much of candor and good sense in the reply which Mr. Miller once made to an individual who had asked what would convince him that his explanation was wrong: ‘Give a better one. Cast down your rod; and if it become a serpent that swallows up mine and all the rest, very well. I will then give up. But it is of no use to reproach and ridicule me.’” (Remarks on the Book of Daniel, p. vi.)

Erratum.—On page 23, 3 lines from top, for “Prof. Bond” in a part of the edition, read *Prof. Pond*.

OUR DEFENCE. In this crisis, we have been called upon to defend not only our Theological Opinions, but also our good name, from the foul aspersions of those who, *having judged out of their own hearts*, would thereby destroy our usefulness. This we have done both in the secular and religious press, in which every tangible defamatory report was met by affidavits from the parties referred to, and proved to be false. And although our opponents were challenged to produce any facts or circumstances reflecting in any way upon our integrity, over their own signatures, nothing as yet, to our knowledge, has been given to the public. While we thus stand acquitted before the public, those of our libelers who have failed to retract their falsehoods, must occupy the position and be regarded as wilful slanderers by all honest and upright minds. We desire not to retaliate, but wish for their repentance, reformation and salvation.

Published by J. V. Himes, 14 Devonshire St. Boston. December, 1844.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 18.

Boston, Wednesday, December 11, 1844.

WHOLE NO. 188.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Second Adventism.

We commence this week the publication of a sermon by Rev. Baron Stow, of this city, on the question of the Advent. It is being published in the "Christian Watchman"—a portion weekly, so that we have seen as yet but a small part of it. Although we have not seen the whole discourse, yet from the well known abilities of Mr. Stow, and his care for his reputation as a scholar and theologian, it must be that he will not give to the public an ordinary production on a question of so much interest to the church and the world; and if there is any light existing in reason, in the scriptures, or in the signs of the times, militating against the doctrine of the Advent, we shall now surely have it from his able pen.

"SECOND ADVENTISM."

A Sermon preached in the Baldwin Place Church, Boston, Sabbath, Oct. 27, 1844, by Rev. Baron Stow, the Pastor.

"It is not for you to know the times, or the seasons, which the Father hath put in his own power." Acts. i. 7.

I have selected this passage, from the teachings of our Lord, as the foundation of some plain, practical remarks touching a heresy with which, during the last five years, the churches and the community have been sorely afflicted. I call it a heresy, because it is an error in doctrine that has led to pernicious results, such as, in the scriptural use of the term, are attributed to heresy. It commenced with a layman of limited abilities and intelligence, whose sincerity of belief and honesty of purpose need not be questioned, but whose mistaken reckonings and erroneous interpretations have been the occasion of evils which he and his credulous followers may long deplore, but which they can never remedy. Professing to be favored with special insight into certain portions of the prophetic writings, they have ventured boldly and positively to specify the time for the fulfilment of a great predicted event—THE SECOND ADVENT OF CHRIST. As God has put the seal of his reprobation upon the whole of this fanatical delusion and thus confirmed anew the truth of his Son's declaration in our text, it may be profitable for us to review the heresy in some of its aspects, and derive from it lessons of instruction.

Let us consider

1. SOME OF THE CAUSES OF THIS DELUSION.

These are various, and I can do little more than briefly characterize a few of those which will most readily commend themselves to your apprehension as obvious and unquestionable.

1. *The peculiarities of a certain class of mind.*—In every community there are always persons, who, by the combined influence of constitutional temperament and a defective education, are predisposed to the reception of novel sentiments, and the adoption of extraordinary measures, especially if those sentiments and measures are marvellous and exciting. Having no fixed principles, no well balanced system of belief, they are ever ready to embrace new theories, and follow new leaders, seldom inquiring whether the theories be true, or the leaders trust-worthy. It is enough for them that the former are plausible, and the latter apparently sincere. Guided by no compass, controlled by no helm, they float into every eddy, and imagine that they are making rapid progress, while moving only in a circle of strong emotion. Naturally terribled and nervous, their happiness depends upon a succession of warm excitements, and they regard it as of little consequence whether those excitements are caused by truth or by error.

Nothing could be better adapted to reach and profoundly affect such minds, than the doctrine of the immediate advent of the Savior. The bare statement of such an event, as probable, was sufficient to arrest their attention; but when set forth with positiveness and solemnity, accompanied by arithmetical estimates, and glaring pictorial illustrations, and earnest, impassioned appeals, it was easy for persons of their mental and moral characteristics to regard the probability as magnified into certainty, and to yield themselves unresistingly to the frenzy which their newly excited hopes or fears would naturally awaken.

Hence, among the victims of this delusion you will find very few who would not have been equally the dupes of any other false theory, provided it had been equally plausible, and equally in harmony with their impulsive, excitable temperament.

To be Continued.

REMARKS UPON MR. STOW'S SERMON ON SECOND ADVENTISM.

MR. EDITOR :—In the *Christian Watchman*, Nov. 22d, is the commencement of a discourse (to be continued) "preached in the Baldwin Place Church, Boston, Sabbath, Oct. 27th, 1844, by Rev. Baron Stow, the Pastor."

On the first reading, I was reminded of a circumstance in Luther's history. After his arrival at Augsburg, where he was ordered to appear by the Pope of Rome to answer for his "heresy" he was waited upon by an Italian courtier, previous to his appearing before the Legate. Luther intimated his intention of defending himself. "Beware of that," says the Courtier, to which the heretic (Luther) replied, "If they can prove to me that I have taught anything contrary to the Romish church, I will be my own judge, and immediately retract." If Mr. Stow, or the Editor of the *Watchman*, was to convince their readers that "Second Adventism" is false, or that it is not taught in the Scriptures, nor held a

the faith of the primitive church, they must produce greater evidence than we have yet seen in the *Watchman*. The discourse of Mr. S., so far, contains not a single quotation from scripture. This text is the most important part of the sermon, Acts i. 7.—"It is not for you to know the times or the seasons which the Father has put in his own power." Mr. S. says I have selected this passage from the teachings of our Lord as the foundation of some plain, practical remarks touching a heresy with which, during the last five years, the churches and the community have been "sorely afflicted." I presume Mr. Stow's readers would know perfectly the reason of his selecting the text. But what connection the text has with the discourse thus far, might puzzle even "a layman of limited abilities and intelligence." Now as the author's object is especially to attack the "heresy" that has led to such pernicious results, he may possibly not have given an exposition of the text. This certainly would be a defect in the sermon, and would betray a "limited" knowledge of Biblical exegesis, or rules of sermonizing, as adopted by the schools of the prophets. However, as Mr. Stow, or Mr. Miller have never pursued a regular course of theology at any Institution, their "limited knowledge" on this point of sermonizing may be overlooked. The "layman" to whom Mr. S. refers, has certainly, with his "limited abilities and intelligence" done more to arouse the people to the study of the Scriptures within "five years" than such sermons as the one under consideration would do in 20 years. Mr. Miller has taken the word of God, and comparing scripture with scripture, he has left the people to judge of the truth. Mr. S. resorts to private opinion in attacking what he terms heresy. It was Bible truth which so "sorely afflicted" the Roman church, and disturbed the Doctors and Legates, and aroused the people to a spirit of free inquiry. "It was not by ridicule and satire," says D. Aubigne, that the gospel was ordained to triumph. If the Reformation, instead of attacking error with the weapons of God, had recourse to the spirit of mockery, its cause had been lost. It is true that the "layman" came not before the public with excellency of speech or of (worldly) wisdom, declaring the testimony of God, neither was his speech or his preaching with enticing words of man's wisdom, but in demonstration of the spirit and of power, and as evidence that the faith of the adventist does not "stand in the wisdom of men, but in the power of God," may be seen by the reasons of the hope within him, which are freely circulated throughout the world.

The "layman's" "sincerity of belief and honesty of purpose," says Mr. S., "need not be questioned." It is the evils of "his mistaken reckonings and erroneous interpretations," of which he complains. These evils were not mentioned when churches were favored with revivals, and sinners converted to God through the "layman's" preaching. If individuals have embraced errors and fallen into extravagances from other causes than the reckonings of the "laymen," why should he and those who sympathize with him, be anathematized? The sincerity of the "layman's belief and honesty of purpose" required that he should publish to the world his faith in the Lord's coming in '43. As a sincere and honest man before God, what less could he do? Who would not do the same, under the same circumstances, with the "layman"? Mr. D., an opponent of Mr. Miller, admits, on his own confession, that Mr. M. was right, in declaring his views, for "if I believed the Lord was coming so soon, I would go round the streets and proclaim it day and night." The layman, then, did just right, on the ground of Mr. S's admission—his "sincerity of belief and honesty of purpose." As to the heresy of "Second Adventism," it is

presumed that the following words of the author express his meaning: "*Professing to be favored with special insight into certain portions of the prophetic writings, they have ventured boldly and positively to specify the time for the fulfilment of a great predicted event.*"

The Adventists believe that "all scripture is given by inspiration, and is profitable for doctrine," as well as *reproof*. They have felt it their duty in compliance with the command of Christ to "search the scriptures" concerning the time of his "sufferings, and the glory that should follow." If they have been "favored with special insight into certain portions of the prophetic writings," it is because they have taken heed unto the "sure word of prophecy whereunto ye do well," as Peter affirmed, "as unto a light that shineth in a dark place." Surely, then, if they have been *specialy favored* in deriving knowledge on the "time of the great predicted event—The Second Advent of Christ," brother S. ought to be thankful, for he himself teaches his hearers to "search the scriptures" for themselves, that they may "grow thereby" in knowledge. Had brother S. examined his text more carefully in connection with the subject, the restoration of the kingdom to Israel, he might have had an "*insight*" into its meaning, and clearly discovered that the disciples were not "to know the times and seasons until they were endued with power by the 'Holy Ghost.'" That the apostle Paul knew the times and seasons concerning "the Man of Sin," and the coming of Christ, is evident from his address to the Thessalonians, in which he "boldly and positively" says, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition, whom," he says in the eight verse, "the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." The Man of Sin Paul describes as clearly as do Daniel and John, so that the "wise may understand." Luther proves by these very prophecies and from the Epistles of Peter and Jude, in his answer to a Roman Theologian, that the Man of Sin is Anti-Christ, the kingdom of Papacy, and in conclusion prays, "May God visit us in his infinite power, and hasten the day of the glorious coming of his Son, in which he will destroy that Man of sin." Luther made no professions of a "*special insight*" in the prophetic writings, but he understood by the word of God that the fourth (Roman) kingdom would be destroyed by the coming of Christ. The Adventists believe "the time of the predicted event is pointed out in scripture by the finger of God, and that the signs by which we may know the event is nigh, according to Matthew, have occurred, and therefore may expect the event at any moment. If they have made a mistake as to their calculations of the exact day in which they expected the event to occur, it does not disprove the doctrine. It only subjects them to greater trials, and urges them to 'exhort one another, and so much the more as they see the day approaching.'"

Mr. S. proposed next to "*review the heresy in some of its aspects*," but instead of so doing, he turned to consider "SOME OF THE CAUSES OF THIS DELUSION."

1. "*The peculiarities of a certain class of mind.*" In every community there are always persons who, by the combined influence of constitutional temperament and a defective education, are predisposed to the reception of novel sentiments and the adoption of extraordinary measures, especially if those sentiments are marvelous and exciting."

This is true—Persons of these peculiarities are found among the opponents to the Second Advent of Christ. And so large is that class, that the Second Adventists are comparatively few. Persons who are "predisposed to the reception of novel sentiments," are unwilling to calmly investigate an old subject which has been on record for eighteen centuries, and discussed in every generation. They want something new, practical, stirring. The prophecies are too dry for minds "predisposed to novel sentiments." We wish there were less of this class among the opponents of Adventism, and more of the good old Bible readers of "Baldwin's" day. There would be less of "novel sentiments," and more stability in the "faith once delivered to the saints." If Mr. S. means by "novel sentiments" the faith which Adventists believe; he may learn from the history of the church, that it was maintained in her purest ages. But when Papacy triumphed and enshrouded the western nations in thick darkness, the light of a pure Christianity was

nearly extinguished. Bishop Newton says, "wherever the influence and authority of the church of Rome have extended, she hath by all means endeavored to discredit this doctrine—the kingdom of Christ being founded on the ruins of Anti-christ. No wonder this doctrine lay depressed for ages; but it sprang up again at the Reformation, and will flourish together with the study of Revelation." Among the Divines who cherished these "novel sentiments," are Luther and Malancthon, Knox, Wesley, Fletcher and the learned Joseph Mede. Luther, Wesley, Fletcher, Cotton Mather and others, according to their own statements, expected the Lord would come about this time. The same views are taught by Dr. Hopkins in a treatise on the Millennium, in which he expresses his faith in the pre-millennial and personal coming of Christ to reign on the earth: and which he expected would occur about this time. "A recent letter," says Mr. Duffield, from the churches in Scotland, addressed to the General Association of the Presbyterian church of the United States, expresses the hope of Christ's speedy, personal coming in glory." The following extract from the "Presbyterian Review" published at Edinburgh, Jan. 1843, looks like a "novel sentiment" of Adventists. "The convocation" (of Presbyterian clergymen) "looked at these things full in the face. They realized the likelihood that the persecuting arm which drives them forth of the establishment, would still pursue them. Nay, they did not hesitate to fear that until a better dispensation dawn, the persecution which has now begun, will not cease. Jesus himself only will bring it to an end AT HIS COMING." If Mr. S. desires to "*review the heresy in some of its aspects*," he may be assisted by reference to the writings of the above "*certain class of mind*." But as he is speaking of the CAUSES OF THIS DELUSION, we will keep to the point.

Persons, "who by the combined influence of constitutional temperament and a defective education, are predisposed to the reception of novel sentiments." If the "Pastor" refer to the second Adventists as persons of "defective education" in consequence of not having received college honors, or made fashionable tours to Europe, at great expense, we can only say that but few of the Adventists have such an education to boast of. A preacher of the gospel has to do with the souls of men, and the "Word of Life." "A good minister of Jesus Christ" is described by Paul as one "nourished up in the words of faith and of good doctrine." His charge to Timothy is, "study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is Hymeneus and Philetus; who, concerning the truth, have erred, saying that the resurrection is past already; and overthrow the faith of some." See also 2 Tim. iv. 1-8. Our Savior having illustrated by a parable the truths of the gospel to his disciples, "saith unto them, Have ye understood all these things? They say unto him, yea, Lord." He then says, "every scribe" (a man acquainted with the truth) which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. The public can decide as to the "defective education" of Adventists on this point. In giving the reasons of their hope, they have resorted to the Bible, the treasure of "things new and old." They have learned to "BEWARE lest any man spoil" them by discourses from the pulpit or in private conversation "through philosophy or vain deceit after the traditions of men, after the rudiments of the world, and not after Christ." Their discourses are not generally headed with an isolated passage, having no connection with the subject. Mere essays on the "causes of delusion" would never have aroused the people to the "kingdom of heaven at hand" and the second advent of Christ at the doors, "with which the churches and the community have been *sorely afflicted*."

The pastor adds, "having no fixed principles, no well balanced system of belief, they are ever ready to embrace new theories and follow new leaders, seldom inquiring whether the theories be true, or the leaders trustworthy. It is enough for them that the former are plausible, and the latter apparently sincere." Whatever "class of mind" Mr. S. refers to in this passage, one thing is certain, it does not fit Adventists, for they are so immovably "fixed" in their principles, and constantly pressing them into the field against their oppo-

nents, that "*the churches and community are sorely afflicted*." If they would only give up their "system of belief," embrace some one of the theories of the sects, and sit under the preaching of some of their ministers, the wound might possibly be healed. Luther was so "fixed" in his system of faith, as to say "I should be to the Cardinal one of the dearest and most acceptable of men, if I would but pronounce the word, 'Revoca.'" But I will not become a heretic by renouncing the faith that has made me a Christian." And the "laymen of limited abilities and intelligence," whose faith has been so firmly fixed for many years, often addresses by letter his brethren in the spirit of Paul to the Collossians, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

"Guided," says Mr. S. "by no compass, controlled by no helm, they float into every eddy, and imagine that they are making rapid progress while moving only in a circle of strong emotion."

If the adventist's had had no compass and no helm, they would have made shipwreck of their bark long ago, and enough would have stood on the shore to take off the passengers and make "rapid progress" with them to their churches. But they have had a true compass, the BIBLE, and no one will say but they have had a *chart*; and whether they have made any progress toward the "heavenly country," or been "moving in a circle of strong emotion," will be tested at the appointed time, when the vision will speak and not lie. And if "their happiness" has depended "upon a succession of warm excitement," it will not be disputed that besides them are many others who come under the same charge, and who have become "lukewarm" since the last great revival in Boston.

With these peculiarities of a "certain class," "Nothing," says Mr. S. could be better adapted to reach and profoundly effect such minds, than the doctrine of the immediate advent of the Savior." It is not therefore at all strange that so many have been at enmity against the "immediate advent" of our Lord. When Jesus said unto the High Priest, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven," he "rent his clothes" (much excited,) "saying, he hath spoken blasphemy." Caiaphas was "*profoundly*" affected. To those who love the appearing of Christ, the preaching of his immediate advent has been joyful news. It has produced on many hearts a transforming and sanctifying influence. It has aroused Christians to the study of the scriptures which will effectually secure them from being "*the dupes of any false theory*." To be Continued.

LETTER FROM BROTHER F. G. BROWN.

DEAR BROTHER BLISS:—I want to say to the dear brethren and sisters scattered abroad, that I am yet looking for Jesus, in confident expectation of seeing him right speedily. I have not gone off again into indefinite time, as that is generally understood by our opposers, or as it has been used by ourselves. I mean something by looking for Christ *speedily*. I really expect him every day and every hour; and am as frequently disappointed, says the despiser of my hope. Yes, I am continually disappointed: but what then, I am not injured by the disappointment: such a hope as ours can bear many disappointments: it is heaven to look for God's dear son, although disappointed. Disappointments! why they test the depth of our love to Christ. I had no idea I loved Jesus so passionately, until after the tenth. It was the first disappointment I had ever experienced of the kind. You know I always thought that '43 must pass in order to fulfil various prophecies relative to the prolonging of the days, the failing of every vision, the tarrying of the vision, peace and safety, &c. But my time has now come for the Lord to make his appearing, and I was sadly, sadly disappointed in not seeing him on the tenth ult. The scorers of our hope exult while we weep, but the next time of our exulting, will be their time of weeping. This late movement has distinctly shown who love and who hate Christ's coming: it has more than any

other movement since the days of our Lord's betrayal, condemnation and death, exposed the hellish blasphemy of wicked men—everything sacred in time and in eternity has been caricatured and ridiculed by them. What a sign of the times! I must yet believe that this last cry was from God; by the same mode of reasoning which might lead me to deem it a farce, I might reject the whole movement in relation to going forth to meet the bridegroom. True, Jesus did not come at the time expected, but I had rather wait a few days, before I admit that it was not right to preach as we did. God will reconcile this mystery soon. I believe yet that the virgins arose and trimmed their lamps at that time, according to the parable, and that those lamps will burn until Jesus comes; a disappointment cannot extinguish them. We are now in the 12th chapter of Luke, 35—6 verses, with our lamps trimmed and burning; we are literally *watching* for our Lord: we are in the *trying* time, when our faith is being *tested* in the sight of men and angels: we are just where Peter and James and the prophets foresaw we should be—in the furnace of affliction; we are just where our great prototype Jesus was before his glorification; read the history of his last days of suffering, and then tell me in what footsteps of his, physical death excepted, have we not been? what a parable! Read the mournful songs of his father David, and then see how all the descendants are journeying the same way! In no virtue are we so deficient as that of patience; James (i. 1—4), speaks of it as the crowning of the graces. If the dear saints can stand this late trial, they surely could go to the stake for their religion; and they do stand it nobly and gloriously. My brother, the doctrine of Christ's coming is indestructible: the cause is of God, and nothing but the power of Omnipotence can overthrow it; the Holy Ghost begat these things in our souls, and you might as well try to annihilate our thoughts, dry up our passions, stop our breath, or draw the last drop of blood from our hearts, by the use of words of reproach, of expostulation, or of flattery, as to scare us, or allure us from this hope, and this service for Christ. Could I be exonerated from these labors by the most severe servitude under man, without offending God, I don't know sometimes but that I should prefer it to any longer endurance of such trials, but the hope of "Well done" cheers me, the thought of "blessed is that servant" animates me, the solemn admonitions of my Savior—"Watch" alarms me; so that if I am to die in the struggle, on the altar of this cause I lay my poor life. Praise God, he never was so kind to me, as he has been since I began to proclaim the coming of his Son—he lets me lack for nothing. We are greatly humbled now, but I tell every one of Christ's ministers and members, if there be any remaining who have not as yet taken ground with us, *YOU have got to come here!* I tell you, you have got to stoop, and to pass through as low and as humble a gate as your despised brethren, or go to perdition! I speak it in all kindness and faithfulness. God has prepared us for ANY CRISIS—we are in advance of you in preparation for it. You are now joined with the world, you are puffed up with self, with pride, you are soundly asleep—you are trying to effect in your own strength, what God will never, never sanction! The startling peals of the Almighty's trumpet will soon confound you!! You have got such works of repentance to effect for yourselves, as ever had those who were engaged in condemning and crucifying the Son of God! I wish only your good in sounding the alarm to awake out of sleep. I am not mad: it is painful to speak in this strain to many who are my superiors: but I must, I must, or offend God. Do bear

with me, while I humbly ask, Is not God fighting against you? You fear, you groan at what you deem innovations upon the order of the ministry, &c. The foundations of Christianity are rocking, as you think. Beloved, take another view of it. May not God's hand be at the bottom of this terrible revolution? and may it not be that you are fighting against God. From my soul, I pity you in your blindness, and would willingly approach your feet though it were under the lash of scorpions, and through the burning fires, if by so doing you could be persuaded to embrace the simple yet glorious truth of the immediate coming of my Lord. Oh, how my inmost soul yearns over my former associates in the church and ministry! it seems to me as though they are all going to hell together. "Oh, that they were wise." I cannot, I dare not go with them, it would be my death. Oh that God Almighty would speak to them! I have, in common with others, been tempted and tried since the *tenth*, but I have with them enjoyed great *peace*, especially since I took The Message and have gone forth speaking "Comfortably unto Jerusalem." God's seal is just as visible upon this as upon any previous Message. I had abundant evidence of it here on yesterday (Lord's day.) The brethren in the neighboring towns joined the band here, and I have seldom witnessed a more powerful meeting. The Holy Ghost poured an unceasing tide of salvation into my soul the whole day, so that to-day my lungs are quite feeble. I was never more sensible of having help from heaven: I dreaded coming here without being able to "define my position," but without any pre-meditation I had three full Messages: glory to God! We are not in the *tarrying* time, nor slumbering time—The war will not, I think, be removed, if at all, as before—we are in the *waking, waiting, watching, praying* time. We are now to use the Lord's prayer, John's prayer (which is the crowning item of all prophecy previous to Christ's coming) and the unfortunate widow's prayer: we are, in this *last* respect, just where I have *always* said we should come, before Jesus would make his appearance: and praise God for the unceasing stream of praying breath that he is granting us. Tremble, ye sinners and slumberers in Zion! for such a rich cloud of holy incense never before went up to God! The foolish have gone (to buy oil.) The wise were never wiser and stronger in the faith: we shall not have *another* disappointment. The next hope will be realized! I wish you could have been with us yesterday—"we had wine on the lees:" several were baptized: among others three little lambs of the flock, who came out of the water shouting glory to God. Several backsliders were forward for prayers. Strange and startling signs are being seen in the heavens in this region as well as elsewhere, by both the righteous and the wicked.

I do hope that every lecturer, and every one who has a gift, will thrust themselves out, and comfort the flock; Oh, you will get a rich pay. Let the Peters, "feed the sheep and the lambs." Jesus "went about doing good." Do not let us act, preach, or publish as though "My Lord delayeth his coming." I am touring about in the delightful, delightful service, of feeding the lambs, and the Great Shepherd is feeding me. Yours, &c.

F. G. BROWN.

Sturbridge, Mass. Nov. 18th, 1844.

LETTER FROM BROTHER H. B. WHITE.

To my dear brethren who publish the Advent Herald, I wish to say, one year has passed since I subscribed for the Herald, and although I am poor as to things of this world, and have been confined to the house by sickness three weeks, the question arises in my

mind, are you willing to do without your paper now, any more than you were last spring? The answer is at once, no, I am not; I had rather do without other things, and take the Herald six months longer, if time continue, and I live so long. I would also add, that I have felt a strong sympathy for you, and the Adventists generally, respecting the time of the end, on the seventh month, and felt more anxiety to hear from you through the press, than ever before; knowing that the trial of our faith is more precious than gold which perisheth. I have had every reason to believe that the Lord of Heaven and earth has been with you, and assisted by his spirit, in a special manner, and I can say, had not God been my helper, I should have turned away from the Advent cause; but I can yet say that I feel willing to suffer reproach for his Name sake. H. B. WHITE.

Long Plain, Nov. 19th, 1844.

WHO OUGHT TO BE PUNISHED THE DEVIL OR MAN.—The Late John Thomas, one of the missionary brethren at Serampore, was one day, after addressing a crowd of natives on the bank of the Ganges, accosted by a Brahmin as follows: "Sir, don't you say the devil tempts me to sin?"—"Yes," answered Mr. Thomas. "Then" said the Brahmin, "certainly the fault is the devil's: the devil, therefore, and not man, ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas, observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring all that is valuable in the boat; who ought to suffer punishment, I for instructing them, or they for doing this wicked act?"

"Why," answered the Brahmin, with emotion, "you ought *all* be put to death together." "Ah, Brahmin," replied Mr. Thomas, "and if you and the devil sin together, the devil and you will be punished together."

THE BIBLE.—We are so accustomed to the sight of a Bible that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books.—But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really—what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your souls. Do you wish to converse with God? Open it and read. And, at the same time, look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is to advise him to consult God; and the best turn that any book can do its reader is to refer him to the Bible.—Thomas Friskine.

PROGRESS OF POPERY IN ENGLAND.—The Romanists have erected fifty-four new churches in England, during the last six years, on the scale of the largest parochial buildings in the country. In the same period, twenty-eight new religious houses have been established, nineteen for nuns, and nine for men. Within

the last few years between 1,500,400 and 2,000,000 publications of the Roman church have been issued. "Catholic books are now bought and read in the most eager manner," says Dr. Wiseman, "not only by members of our church but by all classes and all religions."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 11, 1844.

The Christian Secretary

FOLLOWING IN THE WAKE OF THE WATCHMAN—
ITS MALIGNITY.

We are sorry to be compelled to notice so often the malice of the so-called "Christian" papers, i.e. "Christian" in name, for no Christian paper will judge another before a hearing. But at the present moment, when so many are attempting to destroy the Advent cause by their vile calumnies on those who are prominent in it, we feel that it is a duty we owe to God and the world, to show to our readers the true characters of those who would mislead them back again to the errors which they have left.

At the present time, when so many of the most respectable religious and secular papers have acted the part of Christians and men, in correcting the falsehoods that malicious and designing persons have circulated respecting us, a small clique of Baptist prints, instead of acting the part of men, are the more ready to spit out their spleen than ever. Whether the cause of this is the fact that the most of the Adventists have been immersed, and thus demonstrated by their continued opposition that the Baptists care more for party than principle; or because so many of their ordained clergy, who have held a commanding influence in that sect, have embraced this doctrine, we are unable to say. It is sufficient to know that the fact exists.

A short time since we were called upon to say a few words respecting the *Christian Watchman*; this week we are called to notice the *Christian Secretary*.

This paper, published in Hartford, Conn. has at times been very candid on this subject, and at other times it has been the vehicle for the circulation of much against the Advent cause. This continued till a little more than a year since, when a settled clergyman, a believer in the Advent, but then in good and regular standing in that denomination, called upon the publisher of the *Secretary* and told him that he could not consistently permit a paper to come into his family containing, week after week, that which his children knew to be untrue, and that unless a correction was made, he must stop his paper.

The publisher of the *Secretary* immediately published an article correcting many of the erroneous impressions then in circulation. This was copied into this paper, Vol. 6, p. 55. Since then several ungentlemanly and unchristian insinuations have been made from time to time through its columns, intimating that those connected with this paper were "more anxious to make money by the sale of Second Advent books, papers, &c., than they were to witness the coming of the Son of man," &c. See *Advent Herald*, Vol. 7, p. 28.

When we published our "Defence," the *Secretary* made the following gentlemanly remarks in respect to it:—

"THE ADVENT HERALD comes to us this week with a long article marked for our special notice.—

This article is a vindication of Mr. Himes' character from the aspersions of the daily press in Boston. As we have never, to our recollection, said aught against the private character of Mr. Himes, or any one else belonging to this sect, we are under no obligation to defend them from the attacks of others, especially from those of editors in another State.— But as many of these charges have been copied into papers in this state, it is but an act of justice to Mr. Himes to say that there is no evidence that he has been guilty of any immoralities, and that his private character stands as fair, for anything that we know to the contrary, as that of any person in Boston. We regret that such charges should be brought against any of the second advent lecturers, for they are not wicked in themselves, but they are seized upon by these men, and held up to the world as persecutions for righteousness' sake."

This was saying all we felt disposed to ask the *Secretary* to say, and we at once placed the *Secretary* in the list of those papers which had shown a willingness to do us justice. But what was our surprise to see in the next number of that paper an article headed

"TROUBLE AMONG THE MILLERITES."

The "trouble" brought to view was that "the editor of the *Christian Watchman* says he has been waited upon by Rev. J. V. Himes and Sylvester Bliss, (formerly of this city,) for the purpose of complaining of the course he has pursued in relation to the Millerites, and demanding the *amende honorable*," but "as that paper had never published any of the stories alluded to in" our defence, "the editor refused to publish it." Then follows an extract from the *Watchman*, in which Mr. Crowell threatens to do justice to "Messrs. Himes and Bliss," by an examination of their accounts, &c., when the *Secretary* adds:—

"We are glad that an examination of this kind is to be had. We happen to know that there are many persons in this vicinity who do not feel satisfied of Mr. Himes' honesty, and as an opportunity is now presented for ascertaining the facts in the case, it will be a source of satisfaction to them to learn that he is an upright man. If, on the contrary, he has made this advent excitement a source of pecuniary profit, it is time the fact was known.

We should like to enquire whether a strict account of all the money, watches, jewelry, &c., which he has received at camp-meetings, second advent conferences, &c., has been kept.* From what we learned about matters at the Chickopee camp-meeting two years ago, there must have been a large amount of these articles given him; and as these meetings were kept up constantly, or as nearly so as the lecturers could travel from one place to another for about two years, we should judge the contributions must have been immense. The second advent publications were retailed at a profit of something like 100 or 150 per cent, as near as our knowledge of book business (which is not very limited) could estimate it. If it is true, as has been reported, that Mr. Himes kept four presses running on these publications, the profits must have been enormous.

We know nothing against the character of Mr. Himes, and if he has been honest in the large money transactions in which he has been engaged for four years past, we are glad that it is about to be made to appear through so respectable a source as the *Christian Watchman*. Nov. 15th.

On the receipt of this we called their attention to it, asking of them "Christian justice." Its publisher was also assured, by a brother in Hartford, that the Advent brethren there had no cause for any dissatisfaction, and Mr. Burr would give no names of any that were; yet, his next paper informs his readers that "to the extent of his knowledge he has already acquitted" Mr. Himes, but that others do not, and that when an investigation "by the editor of the *Watchman* has taken place," "and it is satisfactorily proved that Mr. Himes has been a faithful steward we will most cheerfully do our part towards refuting the erroneous opinions which are at this time so prevalent."

* When the editor asked that question, he should have remembered that we had already published a certificate from the only firm that purchased our jewelry, giving the amount of such purchases for the last five years; and that we challenged any other purchasers to give to the public any facts within their knowledge.

As we have waited a sufficient time for the *Secretary* to make good its base insinuations, or like a Christian, retract them, the cause demands that we expose its malignity. This is seen in the heading of the article, "trouble among the Millerites!" Suppose we should make various wicked insinuations, against the leaders among the Baptists, and when called upon to retract our falsehoods, should nickname them, and taunt them with "trouble among the Knapites!" would not every sensible mind pronounce it as most low and contemptible? Yet this would be only doing as these Christian papers do. And this is done, too, to turn away attention from themselves; for they are the ones in trouble. They now stand before the world as guilty of insinuating that of which they have not a particle of proof; and it is for them to prove their charges, or be despised as every defamer of character is, and should be. They are the ones in trouble until they prove their charges true.

Our books are open to the inspection of all proper or interested persons, as we offered in our defence, but no libeler of us is a proper person for that work. No one who has prejudged the case is a competent witness, nor is such a proper judge or juror in the case. We have no confidence in those who show by their works that they only desire to find another opportunity to slander us.

Our accounts are not kept by ourselves, but by Deacon J. Kilton, formerly of the Marlboro' Church of this city, and until it was disbanded last winter. He can testify how strict our accounts have been kept respecting which the *Secretary* inquires, when any one shall make the inquiry who has any interest in knowing. To any one who has ever contributed to our aid we are ready to give a strict account at any time. At each annual meeting in May, for two years past, our affairs have all been submitted to a committee, whose reports have been published in this paper.

The *Secretary* says that from what he learned at the Chickopee camp-meeting two years ago, there must have been a large amount of money, watches, jewelry, &c., given him, (Mr. Himes.) Well, Mr. Christian *Secretary*, please mount the stand and tell all you know about that matter.— Fortunately, all the receipts of all kinds received from that meeting, went through the hands of a committee, and the sum received was published in this paper at the time, to the satisfaction of all honest men.

Again he says, "The Second Advent publications were retailed at a profit of something like 100 or 150 per cent, as near as our knowledge of book business (which is not very limited) could estimate it." Let us look at the truth of the above. Miller's lectures of 300 pages retails for 50 cents. But, Stuart's Hints, of 191 pages sold for 75 cents. Morris' Modern Chiliasm, of 112 pages, at 25 cts. Our Review of it, of 179 pages, sold for 20 cents, and so on. It will thus be seen that if our prices are large, that those of our opponents must be enormous. We will, however, satisfy the *Secretary* on that point, by referring him to our old friend, Mr. Robbins, a patron of his, who has long been a respectable bookseller and publisher in that city, whether he could have sustained himself by publishing at our prices, and whether it is so profitable a business. But, says the *Secretary*, "If it is true, as has been reported, that Mr. Himes kept four presses running on these publications, the profits must have been ENORMOUS." Must have been!

Does that follow, Mr. *Secretary*? It is true that for a time during the last excitement, four presses, here and at New York, were kept running, (the only time a single press could not have done the printing,) but it is also true, that during all that

time, publications were circulated *gratuitously*, to all who would receive, to the amount of several hundred dollars above the receipts for that purpose. The Secretary must, therefore, be an adept at the rule of three, to make such enormous profits. He, however, evidently supposed that, like himself, we only *sell* our publications.

But the Secretary adds, "*If Mr. Himes has been honest*," "we are glad that it is about to be made to appear through so *respectable* a source as the *Christian Watchman*." *Respectable* indeed! We say nothing against the former standing of this paper; for men of piety and worth have stood at its head. But of its present editor, Mr. Crowell, we can only say, that after the course he has pursued, he must give some evidence of moral honesty before we would trust him with our papers. When he published his aspersions, we asked him to retract, and offered him our books to satisfy him of our affairs. He promised to avail himself of it, or publish our defence. But what does he do? He does neither. He again holds us up to the public scorn, admits into his columns an article from his New York correspondent, which contained falsehoods which had already been refuted, exclaims in his derision, "trouble among the Millerites," and then tells the world that *he* is going to do us justice! But what justice might we expect from such a man? The same we might expect from one who sought our life, or thirsted for revenge. Before Mr. Crowell can do us justice, he must confess his wrong, retract his statements, and give some assurance of honesty and decency, and then we shall be happy to see him. Till then, we shall hold him unworthy of our trust, and unworthy of our confidence.

Since writing the above, we have received the following assurance of confidence from our friends in Hartford, among whom the Secretary knows of so many who are dissatisfied with us:—

DEAR BRO. HIMES AND BLISS.—As the papers throughout the country are rife with false reports respecting the honesty of the conductors of the *Advent Herald*, the Adventists of this city have felt it their duty to give you a testimony of their undiminished confidence.

There has been much said about the large amount of jewelry, watches, &c., received by Bro. Himes at camp-meetings, and the one held at Chickopee two years ago has been particularly mentioned, and was so by the "*Christian Secretary*," of November 15th, as being a place where a large amount of such property was bestowed upon Bro. Himes. Now I wish to give the testimony of an individual capable of judging, in relation to the jewelry there received—Bro. William Rogers, a respectable jeweler of this city, says that he prized the said jewelry upon the spot, and valued it at from \$40 to \$50. At this rate, how "immense" indeed must have been the contributions received by Bro. Himes.

P. S. Below is the resolution which was *unanimously* adopted by the Advent band of this city, at our last meeting:—

Whereas, a certain religious paper in Hartford, namely the "*Christian Secretary*," has joined with others in giving currency to evil reports against Bro. Himes, and has intimated that we have doubts of his honesty—Therefore

Resolved, that we, the Advent Association in Hartford, (notwithstanding the falsehoods and calumnies so industriously circulated by our opponents,) have full and undiminished confidence in the honesty and integrity of Bro. J. V. Himes, and S. Bliss (formerly of this city); and from a full heart we bid them God speed in the glorious work in which they are engaged; and we hold ourselves ready, by every laudable and Christian means, to aid in sustaining them, so long as we shall have the honor, by the mercy of God, of being associated with them, which we hope and trust will be till the parting heavens reveal the Son of God. Signed by the following brethren in behalf of the band.

WM. RICE,
S. CHAPMAN,
A. CLAPP,
D. CRARY.

Hartford, Ct. Dec. 2, 1844.

THE NEW YORK OFFICE.

BRO. BLISS.—A correspondent of the "*Christian Watchman*," well known in this city, writes the editor, in that paper of Nov. 8th, that "In New York and Brooklyn, vast sums of money have been given in by those who imagine that the end of all things is at hand," and that "the leaders in the delusion doubtless understand, better than you or I, what has become of the remainder." As the above is published by Mr. Crowell, in connection with an attack on Bro. Himes, I deem it no more than justice to the public to say, that during the past excitement the principal part of the money which was expended, instead of being given to the leaders, was given *by* the leaders. I have had the charge of Mr. Himes' business in this city since the first publication of the *Midnight Cry*. I have had the sole charge of his books and accounts, and all the financial business of this office. In the recent movement, not only all the money which was given in at this office, but *all the funds* which belonged to the office, were, by the direction of Mr. Himes, expended in publishing papers for gratuitous distribution, so that when the press was stopped, the office was without funds.

There has never been any one connected with this office who has had any pecuniary interest here, over their small salaries for services, but Mr. Himes, and all the pecuniary advantage which this office has been to him, would not pay his travelling expenses to and from Boston since its establishment.

Of the money raised in this city, and Brooklyn, but little reached this office. Most of it passed through the hands of committees from the different Advent congregations, and was faithfully expended in relieving the needy and destitute among us.

THOMAS L. TULLOCK,
Publishing Agent, *Mid. Cry*.

I can most fully corroborate the above statement, and if this were the time and place, could speak largely of the sacrifices which brethren here have made,—against whom such cruel insinuations are published. May the Lord forgive all the propagators of slander, and turn their hearts, and may we be kept in peace, as we have been hitherto.

N. SOUTHARD,
Editor *Midnight Cry*.

THE REASON.—Persons who are above the performance of a dirty action, are slow in suspecting others. Those whose hands are not clean, imagine every one to be as polluted as themselves.—*Willmer's European Times*.

The above principle will explain to our friends the cause of the many insinuations and charges of our maligners. Let men become honest themselves, and they will learn how it is possible for others to be honest.

The True 1843.

We have received a letter from brother J. McIntosh, the argument of which is based upon the assumption that A. D. 1844 is the true 1843. This is an entire mistake, and all reasoning attempted to be based upon it must, from the necessity of the case, be fallacious.

We are aware that many have attempted to show that '44 was in reality '43; but they have been led into error from not being acquainted with the elements upon which the principles of chronology are based. This error has been principally caused by not distinguishing between the year, or A. D. 1843, and 1843 years from the vulgar era. We will illustrate this by the age of a child. It enters its first year, or its year 1, at the moment of its birth; but it is not 1 year old until it enters its second year. It enters its 10th year the moment it is 9 years old—nine years being then completed, and the tenth year being then commenced.

This principle being applied to our chronology from the Christian era, and the whole question is plain. The vulgar era (although now admitted by all chronologers of note to be too late) is dated, not from the time of Christ's birth, but from the 1st day

of January of the year 4714 of the Era of the Julian Period, or the year 754 from the building of Rome. The year 1 therefore must have commenced on the 1st day of that January, and ended on the 1st day of the next January, which was the first day of A. J. P. 4715; but it would not be one year from that era, until the commencement of the 2d year.

The 1st day of next January will be the 1st day of the year 6558 of the Julian Period, which, it will be seen by subtracting from it 4714, the commencement of the vulgar era, will be just 1844 full years, and will bring us to the first day of A. D. 1845. But although that is the commencement of A. D. 1845, it will not be 1845 years until the end of that year. The present is therefore, the true 1844, and not 1843 as some have supposed.

We have been thus particular, because we find that many have very confused ideas respecting this point; and yet it is the last question about which there should be a dispute, it being a question no more mooted among chronologists, than the question whether 2 and 2 might not make 3, would be among mathematicians.

DAY OF FASTING AND PRAYER.—It has been thought best by many of the Advent brethren, (if the Lord will,) that the Adventists throughout the land should keep the *first day* of January, 1845, as a day of special fasting and prayer. All that accord with this measure, will make such arrangements for worship as they shall judge best. The *objects*, and *subjects of prayer* at this time are too well known by those who have an interest at the throne of grace, to need specification.

THE TIDE TURNING.—Already our friends are sending in new subscribers. If God has more work for us to do in this department, we shall be sustained.

ENCOURAGING LETTERS.—Many of our friends speak in terms of approbation of our paper, and labors in general; but we have not thought it best to give publicity to them. We, however, assure our kind friends, that their commendation of our course and labors has been a great consolation to us in the midst of our trials. We are happy to know that the efforts of our enemies to destroy us have gained the sympathy of many who had been indifferent, have made us many new friends, and greatly strengthened our old ones.

STOPPING NEWSPAPERS.—Some of our subscribers complain that their papers are stopped and returned to us by their post-masters contrary to their wishes, because they may have lain in the office a little while uncalled for. The law requires that when newspapers remain in any office uncalled for, it shall be the duty of the deputy post-master to give prompt and immediate notice to the publisher of such papers; but he has no right to return any papers, unless the publisher shall so request him; nor has he a right to disturb them in any way unless they shall have remained in the Post Office three months.

We hope that brethren who do not receive their papers, will enquire of post-masters if they have been stopped.

GRATUITOUS PAPERS.—We have from the commencement of this paper sent a large number of papers gratuitously to clergymen and others. We are unable to send such longer. We believe we have done our duty in this respect: and those who have not become interested in this question, probably would not by our continuing to send them.

THE TRUE CHRONOLOGICAL ARGUMENT WHICH IS
CONTAINED IN THE TYPES.

We find that there were various observances under the Mosaic law, which were shadows of good things to come, and we suppose that they must be all antitypically fulfilled under the Christian dispensation; but the point of interest, is, how far they are, or are not, to be *chronologically* fulfilled. We find at Christ's first Advent, a portion of the types were fulfilled as to time. Another portion of them were fulfilled, but not as to time. The killing of the pascal lamb on the 14th of April, was chronologically fulfilled by the crucifixion of our Savior the same day; and so was the offering of the first fruits on the morrow after the Sabbath of the pascal week, by his resurrection, the first fruits of those that slept. As God has thus observed times in the fulfilment of those types, no man can deny but those which are unfulfilled may be fulfilled in their time. But there were other types which were not thus fulfilled; and therefore, it is not necessary that they should be fulfilled chronologically. The goat for the sin offering, which was slain on the tenth day of the seventh month, was fulfilled in the death of Christ the 14th day of the first month; and the scape goat, on which was laid the sins of the people, and led away into the wilderness the same day, was fulfilled in Christ about the first of the eleventh month, when the Spirit led him away into the wilderness, immediately after his baptism; and when John next beheld him he exclaimed, "Behold the Lamb of God which taketh away the sin of the world." The high priest also entered the holy of holies on the tenth day of the seventh month; but our High Priest entered the holiest of all in the third month, when he ascended into heaven itself, and sat himself at the Father's right hand, to make atonement for the sins of the world. We also find that some of the types, which can only be fulfilled at his second Advent, had their observance at one season of the year; while others, which shadow forth the same event, were observed at other seasons of the year. The feast of the wheat harvest, a type of the resurrection of the righteous, was in the third month; the coming of the high priest out of the holiest of all to bless the waiting congregation, was in the seventh month; the coming of the children of Israel out of Egypt, the passing over them by the destroying angel, and the slaying of the Egyptians, were all in the first month; the blowing of the Jubilee trumpet, and the deliverance of captives were also in the seventh month. As, therefore, the types which shadow forth the second Advent were observed on different days, they cannot all be fulfilled chronologically; and, if it is not necessary that all should be thus fulfilled, it may not be that any must; or, we cannot tell which day, should be thus distinguished. And as some of the types of Christ's first Advent were fulfilled on days which were honored by the observance of other types, and others—the leading the scape goat into the wilderness, and the entering of the high priest into the holy of holies,—were fulfilled on days which had been honored by no observances; if we reason by analogy, and judge of the future by the past, they leave us entirely in the dark as to the day which will be honored by the advent of the Lord. And, therefore, we need to watch continually, in obedience to our Savior's commands, to live with our loins girt about and our lights burning, to live in daily and constant expectation of his glorious appearing. And while we are thus daily looking, if we should continue here, as it may please God to have us, for the trial of our faith, until the anniversary of those days which were chosen of God, and set apart for the observance of the rites of the Mosaic law, we may look to them with peculiar interest; and to those feasts which have never been honored by an antitypical fulfillment, we may look with still greater assurance; and yet it cannot be

shown but that any day may witness the coming of the Lord. We are, therefore, now occupying a period of time in which we are to take heed to ourselves, lest at any time our hearts be over charged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position, therefore, is one of continual and confident expectation. With no time which must necessarily intervene between the present and the time of the Lord's return—having run out all the prophetic periods, according to our chronology and date of their commencement, being at the *terminus* of all historical prophecy; and occupying that point of time, to which the primitive church and the reformers looked, and which is designated by the signs of the times; we may daily and hourly look for the coming of our King,—not knowing the day or the hour, or when the definite time is; and yet knowing that it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his appearing, yet willing to tarry here God's time, until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities.

Letter from Bro. Miller.

DEAR BRO. HIMES:—Be *patient*, establish your heart, for the coming of the Lord draweth nigh. For you have need of *patience*, that, after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience. For this will carry us to the coming of the Lord. "Be patient, therefore, brethren, unto the coming of the Lord."—Jam. v. 7. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace, *patience*. But all that endure this last trial unto the end, the same shall be saved.—2 Pet. i. 4—11. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say, that "every vision faileth," and therefore we have now need of *patience*, to wait unto the coming of the Holy One. Then let us have *patience*, and exercise it; for we can see, this trial will bring joy and the hope of *glory*.—Rom. v. 2—5. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James i. 12. Harken then my brother, is not the trial of our faith more precious than gold, and shall we not stand in this last trial of our faith by *patience*.—"For whatsoever things were written aforetime, were written for our learning, that we through *patience* and comfort of the scriptures might have hope. Now the God of *patience* and consolation grant you to be like-minded one toward another according to Christ Jesus."—Rom. xv. 4, 5. Then whatever was written, was for our example, who live in this our last day; let us then through *patience* have hope. "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ."—Titus ii. 13.

We have done our work in warning sinners, and in trying to awake a formal church. God, in his providence has shut the door; we can only stir one another up to be *patient*; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii. 18, also Daniel xii. 10, Rev. xxii. 10—12. In this passage we cannot help but see, that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing, and those who hate it. And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time, they say, "they have no confidence in us." We have now need of *patience*, after we have done the will of God, that we may receive the promise; for he says, "Behold, I come quickly, to reward every one as his work shall be." You may enquire, how long, quickly means. The

false hearted professor will tell you, it may mean ages upon ages yet to come; but the real lover of Christ, will *hope* it is near. Christ has told us how near.—Matt. xxiv. 32, 33. Again, the apostle James has told us that we are to have *patience*, for it is nigh. He then tells us that the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it, until he receive the early and latter rain. How long then does the husbandman wait? The former rains, in Judea, fell after the autumnal equinox, at their seed time, to quicken the grain; and the latter rains, after the vernal equinox, to ensure a plentiful crop. [Carpenter's Introduction p. 334.] "Be ye also *patient*: stablish your hearts: for the coming of the Lord draweth nigh." How nigh? It cannot be seen by the reading of the passage, that we are to be in this *patient* waiting for his coming, after we have done the will of God, sown the seed, given the midnight cry; longer, and it may be much less than the husbandman waited. Therefore let us stablish our hearts, be determined to go forward, let us not look back, "Remember Lot's wife." I think the event for which we look cannot be afar off. I know of no rule, by which we can fix on any day or hour. But Christ tells us we may know when it is near even at the door. James v. 9, tells us, when this time of *patient* waiting comes, then, "Behold the Judge standeth before the door." I feel as confident as ever, that God will justify us in fixing the year. And I believe as firmly, that this Jewish year will not terminate before this wicked and corrupted earth's history will all be told. The amount of scoffing and mocking at the present time, is beyond any calculation. We can hardly pass a man, professor or non-professor, but what he scoffingly inquires "You have not gone up," or "God cannot burn the world," &c., ridiculing the Bible itself, and blaspheming the word and power of God. And yet ministers and moral editors wink at it. And some of them are performing the same, to the no small joy of the most depraved characters in community.

If this is not a sign of the last day. We are sure never to see fulfilled 2 Peter iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Nor Jude, 18, "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." I pity the inhabitants who may live in an age of the world that is worse than this. I cannot believe this earth will ever again be so cursed.—Where are our moral judges and rulers? Has virtue fled from the earth, and is there no fear of God in all the land?

Come Lord Jesus, O! come quickly. Or we shall be as when God overthrew the cities of the plain, like unto Sodom and Gomorrah. Where are the watchmen upon the walls of Zion? Can the sign of Peter and Jude be fulfilled before their eyes, and they not see it? Do they not know that one sign plainly fulfilled is proof enough? for God is not man that he should lie, nor is like unto the sons of men that he should be mistaken. I would beg to know what could be called *scoffing*, and *mocking* if the conduct of all classes of men opposing the Second Advent doctrine, is not. Paul tells us, "1 Thes. iv. 17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And some are tauntingly enquiring, "have you not gone up." Even little children in the streets are shouting continually to passers by, "Have you a ticket to go up." The public prints, of the most fashionable and popular kind, in the great Sodoms of our country, are caricaturing in the most shameful manner, the "white robes of the saints." Rev. vi. 11. The "going up," and the great day of "burning." Even the pulpits are desecrated by the repetition of scandalous and false reports concerning the "ascension robes," and Priests are using their powers and pens, to fill the catalogue of scoffing in the most scandalous periodicals of the day. England and France, with their sinks of pollution, London and Paris, cannot, will not, and dare not, compete with our Boston, New York, or Philadelphia, in scoffing. If these will not open the eyes of our good men in these cities, then I shall believe there is none there. And at any rate, the world must and will be burned up, and few men left. Adieu, my brother, I am *patiently* waiting for my King, &c.

WM. MILLER.

Low Hampton, Nov. 18th, 1844.

LETTER FROM BRO. R. HUTCHINSON.

MY BELOVED BRO. HIMES:—I embrace an opportunity of writing you, doubting not but that you will be pleased to hear from me.

The seventh month has passed, and our hopes have not been verified. I am disappointed, though not discouraged.

When the supposed time, for the coming of our glorious King arrived, I felt complete in Jesus. My whole soul said, "come Lord Jesus, come quickly."

Since the time went by my mind and heart have been absorbed in the subject. The Advent Faith was never so precious to me as it is now. *It is the ancient faith.* My motto is, ONWARD!

The cause is prosperous here. The last cry has been made a blessing. The Brethren are resting their faith on the word. I fear less for the Advent people, than for any other.

My subject, yesterday afternoon and evening, was "the disparity between the teachings of the Sacred Scriptures, and the teachings of the present day." It was shown that the Adventists are in the old paths, and that the nominal churches are in paths of human, yea pagan origin. When I had done, I was earnestly requested to write and forward the discourse for publication in the Herald. I may do so if I can find time.

Worldly professors and sectarian teachers like me *worse and worse*. But I can't help that. "The sword of the spirit," has an *edge* to it. And the time is fully come when they "wont endure sound doctrine." I have proof of this here. When they are "cut to the heart" they gnash on me "with their teeth." I am looking for the *stones* next.

I perceive that the enemies of the faith have been throwing their darts at you, but they have fallen powerless to the ground. You have not been hurt. Bless the Lord.

I should like to remind the ministering brethren of the words of Jesus, "no man having put his hand to the plough, and looking back, is fit for the kingdom of God." and the brethren generally of the words of James "be patient, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

You will oblige me by mentioning in the Herald that if any persons wish to write to me they will address me, Waterloo, Canada East.

Yours in the gospel hope.
Waterloo, C.E. Nov. 27. R. HUTCHINSON.

LETTER FROM BRO. LEONARD KIMBALL.

DEAR BRO. HIMES:—The passing by of the seventh month without revealing our Lord has been a great disappointment to us in this section. So strong was our faith, that we made no calculation beyond that time. We received therefore, a tremendous shock. But, though "persecuted," we are "not forsaken," "cast down, but not destroyed."

After a few days of severe trial, and re-examination of our chart, we were once more enabled to stand erect on God's word. We have in this, and the adjoining towns, a band, that usually centre here, numbering, I should think, about two hundred, well united, looking with daily expectation "for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." By the grace of God, we have thus far been saved from those distracting views of *rebaptism*—"spiritual redemption," (so called), "*spiritual help meets*" the baptism of the Holy Ghost by the laying on of hands—the saints sitting in judgment, and passing sentence on their fellows—"speaking with tongues" that we now stand on the sea of glass, &c, &c, that have crept in among, and divided our brethren elsewhere. We

wish it to be distinctly understood that we have no fellowship for such teachings and proceedings. Our only revelation is God's word—our only chart the Bible—our only comforter the Holy Ghost. By this we stand or fall. Christ says, "because thou hast *kept the word of my patience*, I also will keep thee from the hour of temptation, which shall come upon all the world to try them, that dwell upon the earth." We have, in common with our brethren elsewhere, to endure the scoffs, ridicule, and falsehood of the ungodly professor and hardened sinner; but the words of our Savior, (Matt. v. 10—12.) comfort our hearts. Glory to God, we shall soon be beyond the trials of this wicked world, and reign forever with the Lord, Yours in hope of soon seeing and reigning with Jesus.

LEONARD KIMBALL.

Waterbury, Vt. Nov. 23 1844.

HOW POLITICIANS VIEW IT.—Two political gentlemen were conversing the other day on the subject of Henry Clay's defeat; "well," said one of them, "after all, the Millerites are not so bad off as the Whigs—for although they have made a mistake as to the time of the coming of their King—yet their time is future, they still look for him—But with the Whigs it is a gone case for their candidate." L.

The Old Italian Inquisition.

The Inquisition in the city of Venice, aided by official informers and secret tribunals, became one of the most cruel engines of tyranny ever known, perhaps, under any government. No man's life, liberty or property was secure. When any fell under suspicion, they were privately arrested, and in most cases they were heard of no more. Everything was conducted with the most profound secrecy—the accused victim knew not the secret tongue that betrayed him, or the secret hand that stabbed him. Near the place, and separated only by a canal, is a prison: this prison is connected with the palace by a high covered bridge, called the Bridge of Sighs. This bridge has or had, (for it is now closed up,) two passes; one leading from the prison into the council chambers, and another leading to other more private apartments and dungeons under the palace itself. These dungeons were also accessible from the palace by a secret passage, which was unknown until the arena of these apartments of death was laid open by the French. Indeed, it is said that the citizens generally did not know of the existence of these wretched cells. Here the trembling victims were led to torture and to death. We visited these gloomy prisons; they were dark as night, and consisted each of one arch of heavy masonry, with a single hole for the purpose of respiration, &c. They had been generally lined with wood, but Napoleon permitted the citizens to enter and tear out all that was moveable in these horrid cells. Here was a grated window, where the victims used to be strangled. They were seated upon a block within, and a rope fastened at one end, passed through the grate and round the neck, and out again to a machine, by the turning of which the head and shoulders were drawn up to the grate, and the poor wretch was strangled by the cord that passed round his neck. Another place was fitted for decapitation, like a guillotine. The heavy knife, fitted to a frame, was raised by machinery to the proper distance, (the victim being fixed in a right position,) when it fell and struck the head from the body, and a trench in the stone, and holes made for the purpose, conveyed the blood down into the water below. All this was done by night, and with the utmost privacy; and here were the little arches in the wall where the executioner placed his lamp while he performed his bloody work.—*Selected*

The Pope's Prison.

For ages the Papal government have not been slow to imprison men for an expression of their opinions. Thousands, whose only crime was an expression of opinion against the supremacy of the Pope, as the universal lord of the conscience, have been made the victims of a long and dreary imprisonment, shut out of the world and from the light of the sun, wearing out a life of sorrow and suffering unfriended and unknown, till death came to their relief. A chance ray of light thrown by a singular mistake into a Popish prison, has recently revealed a solitary prisoner incarcerated for a long time—how long, and for what reason does not appear, but the French Government seem disposed to inquire into the matter. We feel curious to learn who this unknown prisoner is. We hope the time is not far distant when the Keys of St. Peter will be wrested out of the hands of the Pope, who takes a little too much liberty in shutting men out of heaven, and shutting them up in some damp dark prison, if they don't happen to please him. The following extract of a letter published in the Boston Atlas, dated Paris, July 1, 1844, informs us that. "A romantic incident recently happened to a political prisoner who was arrested in the Papal States, and carried secretly to St. Leo, a pontifical prison situated on an almost inaccessible pinnacle of the Apennines. All the cells being occupied, the governor, who was confined to his bed by the gout, gave orders to put him in one of the cisterns destined for prisoners condemned to *carcere duro*, and the soldiers hurried him to the first one, without knowing or remembering that it already had an occupant. For several days the jailer lowered down a basket containing the customary ration, when the new comer seized the moment that the trapdoor was raised, and protested against the quantity, hoping that as there were two in the vault, the supply might be doubled.

The Governor was no sooner informed of the fact than he had himself carried to the spot, and found, to his dismay, that he had given a companion to an ancient and mysterious prisoner of St. Leo, whom the government had ordered to be kept in the strictest seclusion under the heaviest penalties. The new comer was at once removed, and will undoubtedly suffer for an indiscretion of which he is innocent, and himself be deprived of liberty for a long time, lest he reveal the secret. It is thought that the unknown is a French priest, who was imprisoned shortly after the taking of Ancona, and whom the Papal Government have reported dead. Government have determined to inquire into the matter, as it is a known fact that Cagliostro, whose death in this same prison was announced in 1784, did not die until 1795."

WEEK OF PRAYER.—The following appears as an advertisement in the Philadelphia Daily Sun of Nov. 11.

⚡GREATLY IMPORTANT.—We have just seen the following CIRCULAR, which is passing through the city, and already containing the names of more than thirty of our Evangelical ministers of various denominations. We would commend their proposition to the serious attention of every reader.

The undersigned ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present "Signs of the Times"—the Spiritual Death in our CHURCHES GENERALLY, and the extreme evils in the world around us, seem to call loudly on all Christians for a SPECIAL SEASON OF PRAYER, do therefore hereby agree, by divine permission, to unite in a WEEK OF SPECIAL PRAYER, to ALMIGHTY GOD, for the outpouring of his Ho-

ly Spirit on our City, our Country, and the World.

The "Week of Prayer" to be commenced in each of our Churches, or Lecture Rooms, on FRIDAY, the 15th of November next, and continued one week, the number and direction of meetings, each day through the week, to be left entirely with the minister and officers of the respective churches.—Moreover, we do hereby most affectionately invite all ministers and churches, wherever these presents shall come, irrespectively of sect, or party, to merge all minor differences before our common Lord and Savior, and to unite with us in the proposed season of simultaneous and special prayer.

Any who cannot devote the whole week as above proposed, are requested to devote as much of the week as may be convenient.

Thomas H. Stockton, and 30 others.

Extremes.

The apostle Paul, who had been caught up to the third heavens, and had heard things not lawful to be uttered,—who was not a whit behind the very chiefest of the apostles,—still says: "Now I know in part." We have frequently occasion to apply this language in these trying times.

We see most of those around us eagerly bent on the pursuit of earthly gain. Mammon seems to be in the centre and circumference of their affections. Against this idolatry, the Bible abounds with terrible denunciations. But in seeking to avoid that fatal snare, we may find one on the opposite side. If we spend our time in idleness, or without any pursuit on which we can ask God's blessing, we rush into temptation. We throw away our shield. The body and mind were made for action, and if they are not active in doing good, they will be led into sinful action,—or sinful inaction. Let us, therefore, be always abounding in the work of the Lord, whatever that may be. Those brethren, however, who have laid aside their worldly business, will have need of great watchfulness when returning to it, lest they are led insensibly into a worldly spirit, in forming plans for the future.

We have seen the church almost entirely disregarding prophetic times, and giving very little heed to the prophetic signs. In avoiding that extreme, we have been in danger of fixing upon exact times with too great positiveness; and of finding signs where God has not given them.

On the other hand, after looking with such deep interest to a particular day, we are in danger of relaxing our watchfulness, and saying in our hearts, "My Lord delayeth his coming." Against this extreme we need always to be on our guard.

We have seen the prophecies, by many, so explained away, that we, in this age, would seem to have no interest in them at all. Ministers have dared to say, concerning some of the Scriptures which God has given for our learning, "The less you have to do with them the better." Avoiding that extreme, and striving to carry out the injunction of Peter, "to take heed to the sure word of prophecy," we are in danger of applying Scriptures to events in our own times, to which they cannot apply except by a warping and straining, which would make them mere playthings. We are authorized to receive God's word as a message from a kind Father to his children; but let us receive it with reverence, and avoid all trifling with it.

Finally, let us heed the injunction of Paul: "Let your moderation be known unto all men. The Lord is at hand."—*Mid. Cry.*

PROFIT OF PERSECUTION.—God schooleth and nurtureth his people, that so, through many tribulations, they may enter into their

rest. Frankincense, when it is put into the fire, smells the sweeter; the earth, when it is torn up with the plow, becomes more fruitful; the seed in the ground, after frost and snow, and winter storms, springs the ranker; the higher the vine is pruned to the stock, the greater grapes it yields: the grape, when it is most pressed and beaten, makes the sweetest wine: fine gold is better when it is cast into the fire; rough stones with hewing are squared and made fit for building; cloth is rent and cut that it may be made a garment; linen is bucked and washed, and wrung, and beaten, and is the fairer. These are familiar examples to show the benefit and advantage which the children of God receive by persecution.

Bishop Jewel.

ADVENT CONFERENCE.—By special request, we shall hold a conference with the brethren at Waterbury, Vt., (if the Lord will,) to commence Dec. 20th, and continue over the Sabbath. We hope to see a full representation of the tried and faithful.

We shall endeavor to visit Montpelier and Burlington on our tour.

J. V. HIMES.

TABERNACLE.—The meetings are continued in this place with much interest. The congregation is large, and the brethren are united and prospering. Bro. Himes and Jones gave interesting discourses on Sabbath last, and Bro. Williamson gave an encouraging lecture in the evening.

Bro. Himes will lecture in Hartford on Tuesday evening, the 13th inst.

FOREIGN NEWS.

The Caledonia arrived at Boston the 7th inst. bringing intelligence from Liverpool to the 19th ult.—but communicates very little of much importance. We glean the following from "Wilmer and Smith's European Times."

CHINA.—The Bombay Courier makes the unexplained statement, under the head of China, that "the Samarang has been fired upon by a French man-of-war."

The fact that a treaty having been made between the United States and the Celestial Empire is placed beyond all doubt by the intelligence which has come to hand by this mail.

INDIA.—The Bombay mail of the first of October arrived in London on the 4th ult., and brings accounts of some disturbance in Southern Mahratta country, which has been in a disturbed state. The malcontents consist chiefly of Arab troops who placed themselves under some bold leaders, and bade defiance to the Rajah and his allies.

POLAND.—The Silecian Gazette states that in the course of August last a secret association for political purposes was discovered in the kingdom of Poland, and many arrests were made at Warsaw and at other places.

SPAIN.—Our accounts from Spain give the particulars of another conspiracy which has been detected in that unhappy country. The alleged object of this attempt was the assassination of Gen. Narvaez and his chief lieutenant, the Baron de Meer, now Captain-General of Catalonia. The plot is said to have been so arranged that the attempt should be made simultaneously at Barcelona and Madrid, but in both cases the assassins were unsuccessful.

ROMANISM.

Dr. Cheever, in one of his letters from Europe writes:—

The aspect which the Romish Church presents everywhere now in Europe is one of the deepest interest; and as you have seen from my letters, becomes of necessity quite an absorbing subject of observation and reflection, to a traveler who moves about with his eyes open. Almost every day new events are taking place to indicate the approach of a great crisis, when the question of religious liberty or bondage will be decided for at least a thousand

years. Rome is rousing up and burnishing her armor, and is like a giant whom old bruises have weakened and laid to sleep for a season, but who will be sure to lay about him with great power and fury, before he receives his death-blow from his enemies. The Jesuits are hard at work in every direction, and new societies of them are forming. The Constitutions of some States are taking a new aspect of intolerance, and in other places, movements on the part of the Romanists are permitted, which put in imminent danger the liberties and peace of the people.

Even in one of the Cantons of Switzerland, the Canton de Vallais, a revolution has recently taken place, and a new Constitution been formed, in which all Protestant worship is interdicted by law. The Roman Catholic worship is declared to be the only worship which shall be tolerated. This goes farther than even in Rome itself, of late years, Romanism has dared to go. There is but one step more to be taken in this Canton, and that is the introduction of the Inquisition, which would be a fit appendage to such a Constitution. They have already broken up the Protestant schools, and interdicted them. Now they will be likely to enter the domestic circle and come to the fireside, and forbid morning and evening prayer, except it be stamped with the mark of the Beast's worship. A deputation sent from Zurich to gain some sort of tolerance for the Protestants in this Canton, was in vain.

CONVERSION OF THE JEWS.—The societies for promoting Christianity among the Jews continue in active operation. What the expense of converting a Jew may be, we cannot at present ascertain, but judging from the amount of the funds of these societies, and the slender extent of their success, it is probably some thousands per head. A meeting of the Liverpool branch was held last week. The receipts for the year amounted to about £900; those of the parent society to £25,325.

The following is from the *Diario di Roma*:—"The Abbe de Cazales, formerly professor of French literature in the University of Louvain, read a very remarkable dissertation at the sitting of the Academy of the Catholic religion held on the 5th ultimo. The subject proposed was the question in moral philosophy—What are the advantages of a religious education among the poor classes of society? The author, in the first place, proceeded to show in almost the whole of Europe the industrial classes are daily becoming more wretched and corrupt: that in order to remedy this appalling evil some political economists have recommended the extension of instruction amongst those classes, but that the results have not answered the hopes which they had entertained, because the instruction was not generally accompanied by a religious education; and from these general considerations the learned abbe descended to particular details, and arrived at wise conclusion, that in order effectually to remedy the increasing depravity of so considerable a portion of the human race, it was necessary to supply oneself with zeal to the development of a Christian and Catholic education among them. The dissertation was received with the strongest marks of approbation by the select auditory before whom it was read."

Letters and Receipts to Dec. 7th.

Silas Howland \$1 pd to 212 in v 9; Enoch Aldrich \$1 pd to 212 in v 9; H Ashley \$2 pd to end v 9; John Campbell by pm \$1 pd to end v 8; Mrs P Sherman \$1 pd to end v 8; J A Varney by pm \$1 pd to end v 7; C V Covern 50c pd to 167 in v 7; B Perry 50c pd to end v 7; S Wilkins 50c pd to end v 7; J Arthur by pm \$2 pd to end v 7; J H Sutcliffe by pm pd to end v 8; H Howard \$1 pd to 156 in v 7; J H Brown \$1 68c pd to 187 in v 8; C Royce by pm \$3 pd to end v 7; H B Northup by pm \$2 pd to end v 7; Wm Luther by pm \$1 pd to end v 7; J Heath Jr. by pm \$1 pd to 158 in v 7; Chs Babcock; by pm \$1 pd to 212 in v 9; J F Vinal \$1 pd to end v 8; Ira Ames by pm \$1 pd to end v 8; Henry Harding \$1 pd to end v 8; J Atwood 40c pd to 187 in v 8; W Wellman by pm \$2 pd to 184 in v 8; W Fuller by pm \$1 pd to 213 in v 8; N T Moulton \$2 pd to end v 8; E Butcher by pm \$1 pd to 166 in v 7; S Bunnell by pm \$2 pd to 195 in v 8; L Crocker by pm \$1 pd to 213 in v 9; F Miller Jr \$1 pd to 213 v 9; J W Thacher by pm \$3 pd to end v 8; B J Cady by pm \$1 pd to 213 in v 9; E C Crane 50c pd to middle v 8.

S Heath Jr; T L Tullock; S Brown; George French \$5; pm Lancaster N H; J Smith \$5; pm Plainsfield N H; S Harkins; Henry Woodbury \$2; E A Stockman; J McIntosh; L Kimball; A Stowe; pm Greenwich N Y; Chs G Willey 50c; N Woodman \$1; L Kimball \$10; N Southard; Wm Valentine; pm Fall River Mass; F G Brown; E C Clemons, with bundle; Rev H Hawes \$3; J S White; S Bradford; Wm Miller; N Southard; pm Detroit Mich; pm Wakefield NH; pm Lexington Ia \$1 for J H Hardy; pm No Schuette R 1; pm Charlestown N H; E C Clemons; R F Jennings; J Thorp by pm \$1 pd to 213 v 9.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 19.

Boston, Wednesday, December 18, 1844.

WHOLE NO. 189.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

THE BETTER LAND.

There is a land, a better land,*
To which our souls aspire;
Each token of a Savior's love
Increases each desire.

Beyond these fleeting things of sense,
Which bind our longing hearts,
We view, O! Lord, by faith those joys
Which love divine imparts.

We long to view those golden streets, †
And tune our harps to Thee;
We long to chant the heavenly song,
When we thy face shall see.

From this vain world we glad would flee,
And gain the promised rest; ‡
Where we shall purer offerings bring
With thine own favor blest.

We long to view those heavenly plains
Where flowers will ever bloom;
While fragrant o'er those pleasant scenes
They'll send a rich perfume.

No sickness, pain nor death is there; §
No sorrows there abound;
But ever blooming health is given
On Canaan's happy ground.

And there the crystal waters flow,
Proceeding from the throne, ¶
Whose living fountains ever bless
Our long, long wished for home.

The tree of Life, with golden fruit,
There yields its precious store; **
Whose "leaves" possess a healing power
The "nations" to restore.

There may we all, in proper time,
Supported by thy grace,
Rejoice, with humble hearts, to see
Our Savior face to face.

Then in the New Jerusalem,
Led by their Shepherd's hand, ††
His "little flock" shall evermore
Dwell in—The Better Land. D.

Portsmouth, N. H.

"SECOND ADVENTISM."

A Sermon preached in the Baldwin Place Church, Boston, Sabbath, Oct. 27, 1844, by Rev. Baron Stow, the Pastor.

CONTINUED.

2. *The spirit of the age*—The period in which this heresy has arisen and flourished, has been distinguished for excitement. This whole nation has been intoxicated with it. From the Lakes to the Gulf, from the forests of the Aroostook to the westernmost prairie, the country has reeled and staggered under political excitement, commercial excitement, moral-reform excitement. The churches have been infected with the spirit of the times, and, like the speculators in politics, trade, and agitation, have too often practised upon the odious doctrines of expediency, and availability, and even of repudiation. They have too often depended upon temporary expedients to accomplish a permanent good.

The end proposed may have been pre-eminently important; but too little regard has been paid to the character and ultimate tendency of the means. The result has been, that thousands have been brought into the churches under influences unfavorable to consistency and stability of Christian character. These are mostly of the class just described—the ready servants of every varying impulse. Born in a whirlwind, they can breathe in no other state of the atmosphere. Nursed by excitement, they can live on no other aliment.

The doctrine of "the Second Advent near," was proclaimed just at the time when these circumstances favored its ready reception. Other excitements were dying away, and this came opportunely in their place. Multitudes promptly embraced it without inquiry, for it promised a large supply of the element in which they lived and moved and had their being. And now, unless they shall be provided with something newer and more exciting, they will perish of atrophy.

3. *The errors of some Commentators*.—From the days of the apostles to the present time, there have arisen men who have imagined themselves able to explain the unfulfilled prophecies, and have ventured to designate the times when their fulfilment will occur. These expositors have supplied principles of interpretation in accordance with their favorite theories, and upon these principles their successors have wrought out other theories equally fanciful and equally false. There has been a succession of writers who have presumed to fix the time of Christ's second coming, and every age has witnessed delusions like that which has recently disgraced our own.

A faithful record of this form of fanaticism, during the last thousand years, would furnish a most instructive, though a most humiliating chapter in the history of the human mind. The man whose miscalculations have in our day perpetrated so much mischief, is but one in the series of these unqualified expounders of mysteries. Others before him have pretended to know what God has not revealed. Others after him will doubtless commit the same folly.

4. *Spiritual pride*.—A large proportion of the deluded have regarded themselves as possessing more spirituality than others, and as therefore better qualified to understand mysteries. Taking that proposition in Daniel—"The wise shall understand"—and another in the New Testament—"He that is spiritual judgeth all things," as applicable to themselves, they have constantly asserted that, as they were the "wise" and the "spiritual," God had revealed to them what he had withheld from others. "Our eyes have been opened," said they, "and we can see. You are blind." That is, "we have so much piety as to be able to fix dates with accuracy, and to correct the chronological tables of learned men who have given their whole lives to the study of history!"

Now that their calculations are proved to be fallacious, what will they do with their conceited assumptions of special illumination?

5. *The influence of Satan*.—When the malignant enemy of Christ and his truth wishes to do the greatest amount of evil, he gets good men to act as his agents. He deceives them with the idea that they will do great good, and under the influence of this deception, leads them on to the work of mischief. By starting the delusion which we are now considering, he sagaciously perceived that he could dishonor Christianity and destroy souls.

The result has shown that he calculated wisely for himself. He has drawn good men into his schemes, and made them do what bad men never could have accomplished. His malicious agency is obvious in every step of the process. His victims have uniformly boasted that they were under the special guidance of the Holy Spirit. This was his contrivance to make the illusion more perfect, and to render it more acceptable to the largest number. "We are not ignorant of his devices."

Such are some of the causes which have originated and given currency to this sweeping heresy. No one of them by itself could have accomplished much; but all combined have had a tremendous force, leaving in their path only desolation and havoc.

(To be continued.)

REMARKS ON THE ABOVE.

Mr. S. proceeds with his "review" of the heresy by considering the second cause of "the delusion," viz., *The spirit of the age*. His description of the times is undoubtedly true. It needs a finish from the 3d chapter of Timothy, "This know also, that in the last days, perilous times shall come." It is by no means wonderful that the churches should be affected by the spirit of the age, especially after having departed so widely from "the faith once delivered to the saints." What a charge has Mr. S. laid upon the professed churches of Jesus Christ. Read it. "The churches have been infected with the spirit of the times, and like the speculators in politics, trade and agitation, have too often practised upon the odious doctrines of expediency, and availability, and even of repudiation!!" Have the churches come to this? Will they bear such heavy rebukes? Will it be tolerated by the ministry? What if brother Miller had spoken thus in reference to the churches. That he would have spoken the truth Mr. S. cer-

* Heb. xi. 16. † Rev. xxi. 21: xv. 3. ‡ Heb. iv. 9. Deut. i. 35. § Isa. xxv. 8. ¶ Rev. xxii. i. John iv. 14. ** Rev. ii. 2: xxii. 2. †† John x. 14. Heb. xiii. 20.

tainly admits, or he would not have made the charge. If an Adventist had delivered such a message from the pulpit in Baldwin Place, touching the churches, it would have been rejected at once as *untrue, uncharitable, UNPARDONABLE.*

But what has been the cause of the existing state of the churches? Compare the preaching of the apostles with the character of the preaching for the last half century. They went everywhere preaching the kingdom of God at hand, and exhorting men to prepare for the judgment of the great day. They proclaimed the blessed Hope. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii. 11-13. The coming of the Lord and the resurrection, as the hope of the promise made unto our fathers, characterized apostolic preaching.

A specimen of what the preaching of the gospel is—Luke xvi. 16.—"The law and the prophets were until John: since that time, the kingdom of God is preached, and every man presseth into it." Matt. ii. 1, 2.—"In those days came John the Baptist preaching in the wilderness of Judea, saying, repent ye, for the kingdom of heaven is at hand." Mark i. 14, 15.—After John was cast into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, saying, repent ye, and believe the gospel. Luke viii. 1.—And it came to pass afterwards, that he went throughout every city and village preaching and showing the glad tidings of the kingdom of God." Christ sent his disciples to preach the kingdom of God, and after his resurrection, spake of the things pertaining to it. See Luke ix. 1, 2. Acts i. 3.—"Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts xxviii. 30, 31. And he declares "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8. This is the kingdom foretold by David, Isaiah, Jeremiah, Daniel—an everlasting kingdom so declared by the angel to Mary, in connection with the reign of Christ upon the throne of his father David. The apostles believed it, and so proclaimed it with an angel's earnestness. This is what brings the Advent near, for the coming and kingdom of Christ is understood by Paul to be identical—"who shall judge the quick and the dead at his appearing and kingdom."—2 Tim. iv. 1, 2.

But the scale has turned, and the cry has been the *conversion of the world*, a millennium here. With this faith measures have been adopted to accomplish the work as once, a "permanent good." "For, little regard," says Mr. S. "has been had to the character and ultimate tendency of the means." Those means have been employed in the shape of protracted meetings, extra aid from Evangelists, "earnest impassioned appeals to the mass of the people; and the result has been, that thousands have been brought into the churches under influences unfavorable to consistency and stability of Christian character."

This being the case, it was certainly time to check such influences, and if possible to establish Christians in "the faith once delivered to the saints." The state of the church called for sound doctrine. If her members were "born in a whirlwind," and "nursed by excitement," and could "live on no other aliment," it was time the diet was changed, and that they be "nourished up in the words of faith and of good doctrine, and be exercised unto godliness," which "is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

Surely, then, "the doctrine of the Second Advent near" was proclaimed in the right time. Circumstances may have "favored its ready reception." There were but a few, however, who would gladly hail the consolation of Israel in the glory of the Father. The popular opinion of the conversion of the world was the greatest obstacle in the way of its progress.

Mr. S. is doubtless familiar with the progress of the Advent cause. We will only glance at the circumstances under which the "heresy" came up. According to Mr. Stow's statement, it came into notice under circumstances favorable to its reception, when other excitements were dying away. How then shall the almost universal rejection of the heresy for six years be accounted for. Mr. Mil-

ler was for this length of time laboring to obtain a hearing on the subject. He went forth at his own charge, (receiving two half dollars only for six years,) but who, thereby, believed in the Lord's near coming? They were "few and far between." "The public excitement," says Mr. Miller, "commenced some six years ago. Although I had been proclaiming the Second Advent for six years before there was not one of our churches that I visited, but what acknowledged the happy effects of the doctrine, and many were hopefully converted, who united themselves with the several sects, as their own judgment dictated. Certainly there was nothing very remarkable in Mr. Miller's manner of address to excite the people. His appeals were far from being 'impassioned.' It was something more than 'a layman of limited abilities,' that aroused the people to the investigation of the Advent faith. What was it but the plain unvarnished truth which he presented from the Bible? What was the effect on the public mind? The people commenced studying the Bible? Those who had none, purchased them, brought them to the meetings, and referred to the scriptures which Mr. M. cited in proof of the doctrine. A spirit of inquiry arose among the people of all classes and of every name. When the people began to see and feel the force of the arguments, presented by Mr. Miller in favor of his positions, opposition commenced. Every weapon was employed, every engine was worked to stop the heresy in its progress. Then the excitement commenced. There were many, however, who did not consider the subject worthy of notice—others watch'd the progress of the cause, took neutral ground, and fearing lest it might be true, reserved their attacks against the heresy, until all the time had passed by. Now they can speak out decidedly, boldly, and without the least fearful emotion, as to the occurrence of the event, perfectly convinced that God has set his seal of reprobation upon the whole fanatical delusion.

Mr. S. states, as the third cause of the "delusion," the errors of some commentators. The Adventists have had but little to do with commentators, to prove the doctrine of the "Advent near." The opinions of some commentators concerning the whole question of the advent, have been given to the public to show that all of them had not entirely departed from the faith, and that there were many of the acknowledged lights in the church, who were far from viewing the doctrines held by Adventists as "heresy," or a "fanatical delusion."

Mr. S. will admit that all commentators on prophecy have attempted to explain unfulfilled prophecies, whether they have imagined themselves able to explain them correctly or not. Will he sweep them all aside, and take the Bible without "note or comment," and have the people read and understand it for themselves, or will he reject those only which favor the Advent faith? "A faithful record of this form of fanaticism" may be found among the writings of such "unqualified expounders" of prophecies, as the Newtons, Mede, Luther, Melancthon, Faber, Doddridge, Gill, Clarke, Scott, Benson, Henry, Wesley, and almost every protestant commentator, till those who have arisen within a few years past, "have ventured" to spiritualize the prophecies, and designate about the time when the Millennium would commence.

"Spiritual Pride" is stated as the fourth cause of the "delusion."

It is to be regretted, that the Adventists have had the same difficulties to encounter, with which every evangelical denomination have been infected in their early history. Persons have arisen in every age, from the days of the apostles, pretending to "special illumination." It would be remarkable if the Adventists were entirely free from such errors. But why does Mr. S. seize upon the frailties of some of their number, as an objection against the Advent faith? Is this an objection? Then it may be applied as well to the Baptists and Methodists, whose writings show that their ranks have been marked by "conceited assumptions of spiritual illumination."

But the "proposition in Daniel"—"The wise shall understand," remains true. There are two classes of "the wise," recorded in the Scriptures. "The wisdom of this world is foolishness with God."—1 Cor. iii. 19. "He taketh the wise in their own craftiness."—Job v. 13. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. xi. 25. "For it is written, I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent." "Hath not God made foolish the wisdom of this world?" "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolish-

ness of preaching to save them that believe."—1 Cor. i. 19-21. "But the wisdom that is from above, is first pure."—James iii. 17. "Not the wisdom of this world."—1 Cor. ii. 6. "That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding."—Col. i. 9. "Teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."—Col. i. 28. "If any of you lack wisdom, let him ask of God, and it shall be given him."—James i. 5. "But we speak the wisdom of God in a mystery, even the wisdom which God ordained before the world, unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Paul speaks of things written in the prophets, which "eye hath not seen, nor ear heard, things which God hath prepared for them that love him," and says, "But God hath revealed them unto us, by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."—1 Cor. ii. 7-14. "Wherefore be ye not unwise, but understanding what the will of the Lord is."—Eph. v. 17. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 16, 17, 26.

Now the Adventists, as a body, make no pretensions to wisdom above what is written—they have believed what God has said in his word; and according to chronology as given, even by "learned men," have expressed their faith in the Lord's coming, about this time. They believe God's declaration,—"The wise shall understand," not the exact day, and perhaps not the exact year, but the "time of the end," when "the words closed up and sealed" should be opened, and understood. "The wise shall understand," and it is equally plain, that "none of the wicked shall understand." We are not proving who are the wise and the wicked, but we believe what God declares concerning the class that shall, and shall not understand.

The fifth cause of the delusion Mr. S. ascribes to "the influence of Satan." Mr. S. says, in the commencement of his discourse, that "it commenced with a layman of limited abilities and intelligence, whose sincerity of belief and honesty of purpose need not be questioned." Here, then, Satan commenced his influence with the "layman." Mr. S. is probably acquainted with the fact, that Mr. Miller was studiously and prayerfully examining the whole question of the Advent for twelve or fifteen years before he ventured to express his belief in the Lord's near approach. From the age of 14 to 21 he was a devoted student of ancient and modern history. After his conversion, in 1816, he says, "the Bible now became my chief study, and I can truly say I searched it with great delight. I lost all taste for other reading, and applied my heart to get wisdom from God. I found, in going through with the Bible, the end of all things was clearly and emphatically predicted. I believed, and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind."

Now, it is not in keeping with Satan's movements to operate against himself, or to employ "laymen of limited abilities and intelligence," (however good they may be) to do his work. Certainly he would not have started a man to preach the "Advent near," for he must have known that it would strike a death-blow to his kingdom. Mr. Miller says, "The first time I ever spake in public on this subject, was in the year 1832. The Lord poured his grace on the congregation, and many believed to the salvation of their souls." (See "Life and Views.") In "starting the delusion" Satan lost a number of his subjects, to begin with, and he must have seen that he had mistaken his measures to accomplish the "greatest amount of evil." Could he have cut the work short, at the onset, he would have done it. But we will follow him in his progress. Mr. Miller says, "In many, and I might say almost in every place, a revival of religion has followed, which has lasted for months. Infidelity, in many cases, has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many

men of strong minds have acknowledged that the Scriptures must be of divine origin." Now Satan will never employ agents to convert men to Christianity, or to acknowledge "the truth of God's word." His work is "to dishonor Christianity, and DESTROY SOULS."

Again, there is evidence, in the progress of this doctrine, from the testimony of thousands who ascribe their conversion to the influence of the Advent that Satan had no hand in the work. That he has been faithfully at work, and employed every possible stratagem to stop the progress of the Advent cause, and to lull men's consciences to sleep, there is no question. The Adventists "are not ignorant of his devices." He has transformed himself "into an angel of light," and "with all power and signs and lying wonders," endeavored to "overthrow the faith of some." But his career will soon end—his doom is fixed by the unchangeable word of God. Christ has pledged his word to this effect—"that through death he might destroy him that had the power of death, that is, the devil." Heb. ii. 14. Then it will be proved what has "dishonored Christianity and destroyed souls." (To be continued.)

Letter from Bro. Miller.

DEAR BRN. HIMES AND BLISS.—I cannot sit down to write, without the reflection that this letter may never reach its destination.—Yet I believe in occupying until Christ shall come. Therefore, I still feel it to be my duty to occasionally drop you a line, to let you know how my soul prospers, and how my faith holds out. As it respects the soul,—I have never enjoyed more calmness of mind, nor more resignation to the holy will of God, and patience of spirit, than I have within a few weeks past. My soul, I think, is stayed on God, and I enjoy peace like a river. For years past I have often had a spirit of impatience for Christ to come, and I have felt grieved in soul because I found in my heart so much of what I called a spirit of fretfulness, and a mind full of impatience. But I bless God I have had but little of that recently. I have had great reason to thank God for his abundant goodness in this respect. My faith is stronger than ever; and this is somewhat remarkable, when I reflect on the disappointment I have met, in my former expectations.—But here, too, I see the good hand of God in my strength of faith.

I have read with much interest and great satisfaction your "Address to the Adventists." And I am perfectly satisfied it is the right ground for you to take. I believe the ground we have formerly stood upon as it regards the chronology of prophecy, is the only ground we can take; and if the defect is in human chronology—then no human knowledge is sufficient in this age to rectify it, with any degree of certainty; and I see no good that can be accomplished, by taking a stand for any future period, with less evidence than we had for 1843—4. For those who would not believe, with all the evidence we then produced, we cannot expect will now believe with much less testimony.

Again, it is to me almost a demonstration, that God's hand is seen in this thing. Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God. And those of us who have been familiar with the fruits and effects of the preaching of this doctrine, must acknowledge that he has been with us in so doing, and his wisdom has in a great measure marked out our path, which he has devised for such good as he will accomplish in his own time and manner; as in the case of Nineveh by the preaching of Jonah. If this should be the real state of the case, and we should go on to set other times in the future, we might possibly be found frustrating, or trying to, at least, the purposes of God, and receive no

blessing. I think my brethren will all admit that God has been in the work, and he has tried our faith in the best possible manner.—The vision has been made plain on tables. We have had a tarrying time. And now we are having our time of patience unto the coming of the Lord. Then I say, let patience have its perfect work. I have great hope, and a good confidence. I think I may safely say, that the Lord will make his appearance yet, before this Jewish year shall terminate. And if so, and we should be looking for years to come, we should not do well. Therefore, the only safe measure for me to pursue under the best light I can now get, is to keep what light I have burning, and look and expect him every day until he comes. This is my present position, and the greatest danger which those are in, who take this position, will be the loss of patience, and a neglect of watching and prayer. To remedy this, I would advise that we keep ourselves as much as possible from worldly associations, vain and trifling conversation, wrangling or disputing on any subject; and when we do hold conversation, let it be with those whose conversation is in heaven, from whence we look for the Savior. And when we pray, remember God hears every word, and knows every motive which dictates our prayers; and be sure that we be honest before God.

If the experience which we have passed through, from the beginning of the present year,—the tarrying time from April until Oct. and the sanctifying influence of the seventh month, with the humiliation and patience of those who are evidently looking for the redemption of the true Israel,—is not the beginning and preparation of the final *cleansing of the sanctuary*, then I will acknowledge I am deceived. The great fault with us who have been expounding the time of the fulfillment of prophecy, is, we have crowded all these things into a very unwarrantable short space of time, we have given no time for preparation, we were too impatient. Therefore, we are exhorted to be patient, and James says, "The Judge standeth at the door." I am fully convinced the work has already begun. Let us then have patience, brethren, from this time until he comes: for the coming of the Lord draweth nigh.

We have erred in many things, and even the second advent brethren were not prepared for the coming of Christ; they had, many of them, left the work of the Lord, and had been doing their own work. The work of the Lord, which he had commanded us to do, was to make the vision plain, to write it on tables, to give the alarm, the midnight cry, and wake up the virgins; and while these things, and these things only were attended to, our work prospered, and God was with us. And now, my dear brethren, permit me to be plain: I hope all who are worth saving, are humble enough to bear my reproof, and I mean to give it with the sincerest of motives, and with the kindest affection of my heart.

The causes which required God's chastizing hand upon us, were, in my humble opinion, PRIDE, FANATICISM, and SECTARIANISM. *Pride* worked in many ways. We ascribed our conquest in argument over our opponents to ourselves. We were seeking the honors or applause of men, more than of God. We were some of us seeking to be leaders, instead of being servants: boasting too much of our doings. And *Fanaticism*: I know our enemies accused of this before we were guilty; but this did not excuse us for running into it. A thousand expressions were used, without thought or reflection, and I thought some times very irreverently, such as, "Bless God," &c. I was afraid it was done in very many cases to the appearance of outward piety, rather than

as the hidden manna of the heart. Sometimes our meetings were distinguished by noise and confusion, and, forgive me brethren, if I express myself too strongly, it appeared to me more like Babel, than a solemn assembly of penitents bowing in humble reverence before a holy God. I have often obtained more evidence of inward piety from a *kindling eye*, a *wet cheek*, and a *choked utterance*, than from all the *noise* in christendom. *Sectarianism*: this is always produced by some private opinion of man, rather than by the plain declaration of God's word. For years after I began to proclaim this blessed truth of Christ at the door, I never, if possible to avoid it, even alluded to sectarian principles; and the first objection my Baptist brethren brought against me, was, I mixed with, and preached unto all denominations, even to Unitarians, &c. But we have recently, my brethren, been guilty of raising up a sect of our own; for, the very things which our fathers did, when they became sects, we have been doing. We have, like them, cried Babylon! Babylon!! Babylon!!! against *all but Adventists*. We have proclaimed and discussed, "pro et con," many sectarian dogmas, which have nothing to do with our message. May God forgive us. And now brethren, we have need of patience, that after we have done the will of God, we may receive the promise. Yours as ever,

WM. MILLER.

Low Hampton, Dec. 3, 1844.

EXTRACT OF A LETTER FROM BRO. J. LITCH.

DEAR BRO. HIMES.—"I am full of hope and courage. I expect yet to see the Lord's work go forward, and his truth advance.

The cause, I believe, is safe, for it is the cause of God; let none, therefore, faint, by the way. We needed humbling, and the Lord has done it—I pray that it may profit us, so that we may be partakers of his holiness.

It is true, many scoff at our faith, and rejoice at what they hope will be our fall. But there are many of whom I hear, who now come out boldly and preach the coming of the Lord at the door, and exhort their people to prepare and watch for it. So that I hope none will feel like Elijah in the wilderness—"I am left alone." The Lord, I believe, has more than "seven thousand men who have not bowed the knee to the image of Baal." We gain nothing by dishonesty—nor yet by want of charity, and by supposing we are the only favorites of heaven. The Lord has jewels, both in and out of the church, who will yet be brought to see and understand the prophetic scriptures, and will look with us for the glorious appearing of our blessed Lord. Let us then be patient towards all men, and assist to teach. Yours in the blessed hope.

J. LITCH.

Philadelphia, Nov. 23, 1844.

EXTRACT OF A LETTER FROM BRO. C. B. HOTCHKISS.

We have a small band of believers in this place who feel that they have followed the Lord in the *two cries of time*, which have been heard in the land; and that now they can no more give up their blessed hope of Christ's soon setting up his everlasting kingdom, than they can disbelieve that the natural sun will soon shine upon the darkness of the world, after the morning star has arisen, and the light from the east makes objects visible. We think our disappointment has been like the process of purifying of silver, and this trial of our faith was necessary to make manifest what every man's work was. Some few, like Demas of old, may have forsaken us, yet the great body stand firm and unwavering in their confidence, that he that shall come, will come, and will not "tarry;" and that now, after having been led

out of Egypt into the wilderness, God will not suffer his people to fail of the inheritance promised to the fathers.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 18, 1844.

The Mystery of God.

"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; [for time shall be no longer delayed:] but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x. 5-7.

What are we to understand by the finishing of the mystery of God, as brought to view in our text?

There are various things which are called a *mystery* in the Scriptures. Christ told the twelve that it was given them to know the mystery of the kingdom,—Mark iv. 11. Paul speaks of the mystery that blindness in part is happened to Israel until the fulness of the Gentiles be come in,—Rom. xi. 25; and of the mystery, then made manifest through Jesus Christ, which had been kept secret since the world began,—xvi. 25; and he spake the wisdom of God in a mystery,—1 Cor. ii. 7; he calls ministers, stewards of the mystery of God,—xiv. 1; and speaks of the mystery of Christ,—Eph. v. 32; and when he informs the Church that we shall not all sleep at Christ's coming, but that then, we who are alive will be changed, and the dead be raised, he calls it showing them a mystery, &c.

It seems, therefore, that there is no one thing spoken of in the Scriptures which is prominently known above all others as *the mystery*, unless all the various allusions to this may be considered as parts of one great whole,—the plan of salvation; and that reference is made to it as a whole, or to any of its respective parts, under the general appellation of a mystery:—anything being in fact a mystery which is in any measure hidden from the understanding of mortals.

But when will the mystery be finished? If the above application is correct, it cannot be finished until God shall have consummated the great plan of salvation, which began in the earliest promise of a coming Savior, and which will not be complete until Eden is restored and the kingdom of God set up, when man will again have attained to that which Adam lost in the fall—the finishing of all the mystery not clearly unfolded in the Scriptures. This is seemingly true whether it is applied to the great plan of salvation as a whole, or to its respective parts.—Thus, is the kingdom of God a mystery Mark iv. 11? it will continue to be until it is established under the whole heaven. Is the blindness which in part has happened to Israel a mystery, Romans xi. 25? it will not be finished until the fulness of the Gentiles be come in, when all that is written in the book of Daniel will be fulfilled. Has it respect to that which was made manifest through Jesus Christ, Romans xvi. 25? it will not be completed until he shall have delivered the kingdom from Satan up to God the Father, having effectually bruised the head of the great enemy of the human race. And to whatever in the Scriptures it may be applied, its completion reaches beyond this "dim obscure," where we now see only through a glass darkly, but then "face to face:" for God will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations," Isa. xxv. 7.—

This the prophet says is done by "swallowing up death in victory." Then that which is now mysterious and obscure, will be unfolded in the pure light of heaven.

The context of the present subject, however, indicates that it must synchronize with 1 Cor. xv. 51, 52, where the apostle says, "Behold I will show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised, and we shall be changed." As this is at the last trump, it is evident that it is the last of a series of trumpets; and from the similarity of events, it must necessarily synchronize with the seventh trumpet brought to view in our text. Thus, Paul shows us a mystery which will be finished at this trumpet, i. e. when it shall commence sounding. John informs us that when the seventh angel shall begin to sound, the mystery of God will be finished. Paul informs us that this mystery is the changing of all the righteous living, and the resurrection of all the righteous dead; John says that when the seventh angel had sounded the time of the dead had come that they should be judged. These coincidences identify as the same, the last trump of Paul and the seventh trumpet of John, as forcibly as any two portions of Scripture can be made to synchronize with each other; and it demonstrates, as much as any thing can, that the finishing of the mystery of God is the completion of the great plan of salvation which has been more or less hidden from mortals since the world began, but which, in the restoration of man to his Eden state by the swallowing up death in victory, will then be finished.

But it may be said that as the six preceding trumpets were symbolical, so the "seventh" must likewise be, and that it therefore cannot be the "last trump" which shall wake the dead. It is true that the first six trumpets were symbolical, and that the seventh must be symbolical also; but that is no reason why the dead may not be raised at its sounding; for the "last trump" does not raise the dead, but they are raised when it shall begin to sound. And therefore, whether it be a literal trumpet or only symbolical, the order, or the nature of the events which shall then transpire will not necessarily be thereby affected.

Again, it is claimed that the "last trump cannot be the seventh, but must be the same as in Matt. xxiv. 31, when "he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect," &c.; and also the same as in 1 Thess. iv. 16, when "the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first." That these all synchronise, is true; but there is less to identify the last trump of Paul with these, than there is to identify it with the seventh; and whether or not the trumpet referred to, are in each case the same, it is evident that they all transpire at the same time.

With regard to the symbolical nature of the trumpets, it is evident that they must all be symbolical. In former ages the movements of all armies were regulated by the sound of the trumpet, and all great events were noted in the same manner. God, in speaking to men of the end of the world,—the greatest of all events, makes use of language which will enable them to understand correctly the ideas to be conveyed. The trumpet, therefore,—the most expressive of all symbols, was used to convey to us the correct idea of the greatness of that event. When the Lord himself shall descend from heaven with a shout, the voice of an arch-angel and the trump of God, we cannot sup-

pose he will use a literal trumpet; his shout, and the voice of the arch-angel being in themselves fitly symbolized as the trump of God. And the great sound which will then be given will doubtless be caused by the shouts of the attending hosts of saints and angels whose voices would rend the vault of heaven, and startle all animate creation.

Again, it may be said that as no sound was heard at the sounding of the first six trumpets, there can be none at the sounding of the seventh. This does not follow unless it can be shown that the events must be the same under the sounding of each. And as we know that the events under each have thus far been various and unlike, and as the events to transpire under the seventh, are still more unlike those which have preceded them, it does not follow that its sounding must be attended with the silence of the preceding one.

And finally, it is argued that as the mystery of God is to be finished in the days of the sounding of the seventh angel, that this sounding may commence a longer or shorter time before the actual coming of the Son of man.

To this we reply that the days of the sounding of the seventh angel do indicate that it will sound for a period of time; but it has respect to its continuance, rather than to its commencement before any marked event. How long it will continue to sound after the Advent, we know not. The sixth trumpet sounded almost 400 years; there is therefore no impropriety in supposing that the duration of the seventh, the greatest of all the trumpets, may continue through the 1000 years to the destruction of Gog and Magog, and the resurrection of the wicked. And this would be no more compared with the time of the sixth, than the time of its sounding, was, compared with the 150 years of the sounding of the fifth angel: indeed, the proportion is about the same. We, however, are positively assured what the events are which will mark its commencement. At the last trump, i. e. when it begins to sound, in the twinkling of an eye, the dead will be raised, and the living be changed; and when the seventh begins to sound, the mystery of God is finished. We also learn by Rev. xi. 15-18, that when the seventh angel sounds, it will be proclaimed in heaven, that the kingdoms of this world have become the kingdom of our Lord and his Christ. That will be the signal of his taking to him his great power to reign forever and ever.—That will be the signal when the time of the dead shall have come that they shall be judged, the saints be rewarded and the sinners destroyed. This also synchronizes with 1 Cor. xv. 23-28, when they that are Christ's shall be made alive at his coming. Then, we are told, i. e. at that time, cometh the end when Christ will deliver, or as it is literally, will rescue the kingdom of this world from Satan, its present Lord, to God, its original possessor. Then the Father gives it to his Son, who will possess it under the whole heaven, having rescued it from the devil—having bruised his head, and redeemed the purchased possession, purchased with his own blood, and destroyed all the works of the devil. The saints being all raised or changed, death will be swallowed up in victory, and their last enemy, death, will be destroyed.—This destruction of death can only have respect to that of the righteous, for the wicked will never thus live: the first and second death will be their portion forever. But when the righteous thus triumph over the grave, then the covering cast over all people, the vail spread over all nations, will be destroyed. The people of God will then see eye to eye: they will have attained unto that which Adam lost, the plan of salvation will be complete, and the mystery of God will then be finished.

The Trial of our Faith.

It is always good to be chastened and afflicted before the Lord: for the trial of our faith worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed. The sky of the sojourner here, is ever subject to be overcast with clouds, and there are times when the enemy seems to come in like a flood; but God, at such times, is ever the more ready to succour. And though for a season the wicked may seem to triumph, yet their triumphing is short.

We have been enabled to say with the apostle, that, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." There are moments which look peculiarly dark, when our flesh seems to have no rest, being troubled on every side, when without are fightings and within are fears. Nevertheless, God that comforteth those that are cast down, will comfort all who trust in him. And when the enemy may suppose that his triumph is complete, then is the time for God to appear to the joy of his children, and to the confusion of his enemies.

Let none, therefore, be discouraged; we are compassed about with a great cloud of witnesses, who, through faith are become heirs of the kingdom. Wherefore, "let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yielded the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it care-

fully with tears. For ye are not come unto the mount that might be touched, and that burneth with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: but ye are come unto mount Sion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heb. xii. 1-19, 22-25.

Bro. Charles Fitch.

THE CHARITY OF OUR OPPONENTS.

"Died, in Buffalo, N. Y., Oct. 16, Rev. Charles Fitch, formerly pastor of Marlboro' Chapel Church, Boston.

Alas! my brother, thy sun has set; gone down at noon; gone down in darkness; gone without sending us back those much loved golden beams of sunset which we had confidently expected would break forth to assure us that in thee shone the light of heaven; gone down from the face of the world, that might have admired thee; gone from the vision of thy brethren, who might have been taught to honor and respect thee, and gone down from multitudes who have been led to love thee. The earth covers thy dust. Thy virtues lie hidden deep in the bosoms of thy friends, who knew thee best, but of which they scarcely dare speak, before a cold world. Thy frailties are known throughout our common heritage, over which frailties some of us weep, which others scorn, which some denounce, and which all thy best friends reject. Thou hast passed on, and the "dim obscure." Thou hast gone to thy God whose face thou didst expect to behold on earth. And thou wast found looking for the Lord's appearing even when he came for thee. Thou hast gone to the judgment which thou didst so confidently await on earth. Thou hast gone where all eyes are undimmed, where truth cannot be perverted, and where men must see eye to eye. Thou hast gone where the unbalanced mind will be adjusted by its Maker, its views and opinions corrected, its errors eradicated, and where its operations must accord with truth. "How are the mighty fallen!" fallen as a star that breaks from its orbit, fallen from the heights of Zion. But though we are compelled in truth thus to write, we hope not fallen forever. There is an arm able to save.

Rev. Charles Fitch was born in Hampton, Conn., where he spent the most of his youthful days. He was licensed by Windham County Association, without either a regular academical or theological education: a fact which may throw some light on his course. He was first settled in Abington, a parish in Pomfret, Ct., where his ministry was highly evangelical, searching, powerful, respected, and useful. From thence he went to Warren, in this state, where his labors were equally advantageous, and where we wish he had remained. He next removed to the Free Church in Hartford, and here, it is understood, his labors were not in vain. His fourth field of labor was in Boston, in the Marlboro' Chapel. Here commenced his wanderings from soberness and truth. With a sensitive heart, with a mind very much undisciplined, he was easily led astray by the wild, the powerful influences which there operated upon it. From the Chapel he removed to Newark, N. J. We next heard of him in Haverhill, Mass. His labors since, are on the records of fanaticism. We have no heart to look them up. We would that dark oblivion might hide them from the face of men. We will indulge the sweet hope, though the world may frown upon us for our charity, that a Saviour's blood covers them from the sight of God."—*Boston Recorder*.

We are often censured for a want of charity towards those who slander and malign us; but we have never seen anything that would begin to com-

pare with the spirit of the foregoing article, on the death of our beloved and lamented brother Fitch. It breathes a spirit like that which scattered the ashes of a Wickliffe. Not satisfied with treating him with coldness and indifference while living, their contempt follows him even beyond the grave, and would, had they the power, deny him even the favor of his God. Yes, themen, who, while he lived, dared not meet him on the Scriptures and show him where he erred, are ready, the moment he is dead, to triumph over him and try to hide his sun in darkness. But has it thus set? No. It is a libel on the dead. His sun went down at noon, but it went down in glory, encircled in living light—it set without a cloud; and the "much loved golden beams of sunset" did "break forth" assuring all around him that in him did shine "the light of heaven." It has gone down from the face of those who fearlessly could scorn his hope, but there are those who did admire him, who did learn to honor and respect him, and multitudes whose hearts did love him. And while there are those who dare not speak his virtues, although they know them well, because the finger of cold scorn is pointed at all who love the Lord's appearing, by the professed church of Christ, yet thousands of kindred hearts throughout our land are not afraid to speak his praise; his virtues lie deep in many bosoms, but they lie not "hidden" there, they are known and read of many, and many kindred souls rejoice that this loved brother was ever sent to break to them the bread of life; that he could count all things as loss in winning Christ, and thus become the humble instrument of their souls' life. And, those who scorn his hope, weep over his frailties, or reject his faith, may spare their tears, and save their pity for their own soul's safety: he needs them not. He has gone to rest a little while, departed hence to be with Christ, for whom he looked; but still he waits the resurrection morn, then to receive a crown that ne'er will fade, then to shine forth as the brightness of the firmament, and having turned many to righteousness, as the stars forever and ever. Yes, he will arise and shine forever blessed, a star of no small magnitude among the sainted host, while his traducers may occupy far humbler seats, or weep in vain to gain admittance there. But he has gone, taken in the midst of his usefulness; his work was done, and it was well done too. We only wish his mantle may be found, fallen on some one from the ranks he came, as meek, as pure, as holy, as devoted.

Bro. F. Alling will accept our thanks for his last communication. His wishes will be complied with. We should be happy to receive his views on the subject and object of modern missions.

Bro. Israel Damon's letter is received. We have balanced his account on our books. We are glad that our Bro. is encouraged, and with the brethren in that vicinity, stands fast in the faith.

OBITUARY.

Bro. Geo. P. Martin writes us of the death of his little daughter, Emma Jane, aged two years, four months and twenty-two days. Her death was caused by falling into a tub of boiling water, the 11th inst. by which she was so severely scalded that she died on the evening of the 13th inst. Her father adds:

Farewell dear child, a short farewell,
We bid thee not adieu forever,
We'll meet thee soon where pleasures dwell,
Where death's cold hand no more can sever.
Loved one, sleep on, in Jesus sleep,
Till he a glorious body gives thee,
This hope sustains us while we weep,
That quickly he will come and raise thee.

"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy works shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord that thy children shall come again to their own border."—Jer. xxxi. 16, 17.

Yours in the blessed hope,
Lowell, Dec. 14, 1844.

GEO. P. MARTIN.

SECOND ADVENTISM—We judge from the tone of the Advent Herald, that though its conductors now frankly acknowledge that they were mistaken as to the time of this world's termination, they are endeavoring to rally their disappointed and disheartened followers, and prepare them for a new effort in that cause. We earnestly wish that they may have their eyes opened to see the delusions under which they themselves are laboring, and be led to abandon a theory to which the Bible lends no support, and which has already inflicted incalculable mischief on the temporal and spiritual interests of its advocates.—*N. E. Puritan*.

We judge from the tone of the N. E. Puritan, that though its conductors now frankly acknowledge that the world is not yet converted, they are endeavoring to rally their disappointed and disheartened followers, and prepare them for a new effort in that cause. We earnestly wish that they may have their eyes opened to see the delusions under which they themselves are laboring, and be led to abandon a theory to which the Bible lends no support, and which has already inflicted incalculable mischief on the temporal and spiritual interests of its advocates.

But, seriously, gentlemen, if you are convinced that we are in error, we should be very happy to be undeceived; and perhaps some of you may be willing to volunteer in the performance of so charitable an act. If you have the light, be so good as to communicate it to us. Take up what you consider to be our errors, one by one, and demonstrate their falsity. We have waited, lo, these many years for some of you to come forward and disprove our positions; but we have waited in vain; you have not so done. We admit you have expressed yourselves as dissatisfied with our arguments, but you have not given us better ones. If the Scriptures do not mean what we, in common with the primitive church, say they do, then what do they mean? Please to give us the word of God. The people are looking to the church, to see if any of you are able to present a harmonious view of the Scriptures in support of your modern theory, not two hundred years old. Shall they look to you in vain? If you have the truth, show us the Scriptures in support of it—not by isolated and disjointed passages, while the connection contradicts the doctrine you draw from them—but show us the harmony of the Scriptures. And we pledge ourselves that if you will disprove our faith from the Bible, we will renounce it before the world.

We wish, however, to add one word respecting our "disappointed and disheartened followers." We know of none such. All from whom we hear are strong in the faith. We have no tears to shed over the failure of missions, the lack of zeal in the churches, the coldness of ministerial associates, &c. &c. No, we look to none of these. Our hope depends upon the unaided arm of the Almighty. On his word we rely. We have, therefore, none of those fears which dishearten our opponents.

Bro. John H. Kent.

We see by a late No. of the Christian Secretary, that this faithful and devoted brother, who was a Baptist clergyman, has had his license to preach taken from him by that denomination. Although he has been cast out of that Synagogue, for acting in accordance with his faith in Christ's Second Advent, yet we learn by the following certificate that he is still in full and regular standing as a licensed minister of Christ.

CITY OF MIDDLETOWN, Dec. 4th, 1844.

This may certify to all it may concern that Bro. John H. Kent duly appeared before the Second Advent Association, this day, was heard in relation to his christian experience and call to the ministry, was approved by said Association and Council, and ordained by the laying on of hands by Brethren Prof. J. F. Huber, M. Stoddard and L. C. Collins, and is hereby recommended as a Preacher of the

Gospel wherever God in his Providence may open the door for him to labor.

WILLIAM MITCHELL, } Committee.
JOEL SPENCER, }
ALBERT JACOB ROBERTS, }
Secretary of the Advent Association.

Testimony Wanted.

We insert the following for the benefit of those therein referred to. We hope they will, individually, favor our neighbor of the Investigator, (who by the way, is a more candid and fair opponent than hundreds who profess more,) with the story of their religious conversion. Will they also, "gently as he can bear it," give him their testimony respecting the numbers of Infidels, who, within their knowledge, have embraced the Advent hope?

"SHOOTING WITH A LONG BOW.—Looking over the last Advent Herald, (the Miller paper of this city,) we found the following news:—

'Hundreds of Infidels have been converted.' How many 'hundreds,' Br. Himes? Give us the sad story, gently, as we can bear it; but do let us know the worst—do."—*Investigator*.

We will refer our neighbor for the particulars, to Bro. Snow, formerly an agent and a contributor to the columns of the Investigator, Bro. McMurray, once a warm supporter of Abner Kneeland, and Bro. J. Q. Adams, formerly the printer of the Investigator; but who are now looking for the Lord.—*Advent Herald*.

A very fair hit; but we cannot tell, as yet, how true it is. We will own up, however, if we are beaten, and that we may satisfy ourselves on this point, we would respectfully request "Bro. Snow" and "Bro. McMurray" to communicate through our paper the nature and extent of their Infidelity. They are both strangers to us, and therefore we make this request. We wish to hear from themselves on this subject, knowing that in this strange world, people are sometimes called by others and by themselves what in reality they are not. We will most cheerfully give them a hearing; and as we make the request from the kindest motives, we trust they will comply.

As for "Bro. J. Q. Adams," we are perfectly thunder struck, or struck with thunder. He "looking for the Lord"! Why, the last news we had of him, he was looking for the Wisconsin Territory, towards which he was rapidly travelling, to take up his residence there as a farmer. We can hardly think that he has become a preacher. But the West is a remarkable country, and we can't tell how it may have affected him. We shall have to get his affidavit, also. So, "Bro. J. Q. Adams, formerly the printer of the Investigator," come into Court, Sir, and tell the Jury, (our subscribers,) the process of your conversion.—*Investigator*.

LETTER FROM BR. R. E. LADD.

Dear Br. Himes,—Our hopes are not yet consummated. We have not yet entered the kingdom. Our trials are not yet complete—the warfare is not ended. The appointed time of Jerusalem's warfare seems to be past, and the work of the present is to comfort her people. I trust your faith is yet firm and unshaken, notwithstanding the efforts of Hell to overthrow you. Remember, brother, Jesus has prayed for you, that your faith fail not. Your brethren in bonds with you sympathize with you in your trials, and have unshaken confidence in your integrity, and your sincere desire to promote the glory of God. We suffer with you as one of the members of the same family; if one suffer, all suffer with it. I sincerely hope and pray that the kingdom may speedily come, and that the saints may receive their inheritance. Nevertheless, if the will of God be so, why, we will suffer on a little while. For yet a very little while, and the wicked shall not be." Our band is now standing strong in the Lord, and the power of his might, looking more intensely and confidently than ever for our coming King. We were somewhat broken up, and our public meetings suspended for a few weeks during the seventh month movement, and I trembled for the result of it; but found very soon that God ruled the raging billows—and when he said, "Peace, be still," all would be calm; and that it was the duty of his saints to "stand still and see his salvation." We have now resumed public meetings, and are permitted to worship in peace; have preaching on the Sabbath, and prayer-meetings during the week. I think I can say unhesitatingly, that the Lord never was with us in greater power and glory than at the present time.

A few have been reclaimed from a backsliden state within a few weeks. Some have fallen off and returned to their former state of blindness—but we are now constituting a part of the Philadelphia church in very deed, loving God and one another with pure hearts and love unfeigned. May the good Lord keep us faithful unto his appearing, which must be near.

Yours, waiting,
Cabotville, Dec. 9, 1844. R. E. LADD.

LETTER FROM E. C. CLEMENS.

DEAR BRETHREN AND SISTERS:—Although we are yet on the rough sea of time, many are at the mast head, keeping a good look out for land. We have strong hopes that the old ship Zion will shortly get into port. We cannot suppose because we have been mistaken twice or thrice, that we never shall reach the shore, or that it is far distant; the indications that we draw nigh to the desired haven, lead to a different conclusion. The getting ready to leave the ship in consequence of "the cry" last made, has not harmed a soul on board. The bright visions of home, and "rest" from wandering aroused thereby, have caused the hearts of the voyagers to beat high with rapture, and will not cease to cheer them until they reach the shore of the heavenly land. The Lord has been pleased to confound the wisdom of man, that no flesh might glory in his presence.

At the time of the end, when the time was to be unsealed, the prophet informs us that "many shall be purified, and made white and tried." Time seems to be the agency by which this is effected. The receiving of time has ever tried us, like a furnace. The loving kindness and long suffering of the Lord is clearly seen in thus dealing with us. How could we in any other way so effectually be separated from the world, and fitted for the kingdom which is shortly to come, as by the course we have been led. Not that the Lord leads us into error, he simply permits us to be mistaken to try us, in order that "the trial of our faith being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Therefore we are not to think it strange concerning the fiery trial which tries us as though some strange thing happened unto us; but rejoice, inasmuch as we are partakers of Christ's sufferings, ["if the world hate you" etc.] that when his glory shall be revealed, we may be glad also with exceeding joy. Peters first epistle.

In having anticipated the coming of our Lord, we can feel no condemnation, as we acted conscientiously, in the fear of God, according to the then present light. If it were sin to cherish the belief in the coming of the Lord on the tenth day of the seventh month, it cannot be that the Lord would have blessed us so abundantly. We trusted with the brethren going to Emmaus, that it had been he which should have redeemed Israel, and the Blessed One instead of frowning on us, has given us light in the darkness by opening our understandings more fully to understand the scriptures.

Nay, while we have no definite day for the Lord to come, we must still be "looking for and hasting unto the coming [hasting the coming, margin] of the day of God," as the apostle exhorts. The striving to do this in time past, has been that which has brought upon us the censure of the church and the hatred of the world.

We read in the blessed Book that we have need of patience, that after we have done the will of God, we might receive the promise. Has not the will of God been done in sounding the cry, behold he cometh, which has caused us to see that our lamps are trimmed and burning? James' exhortation seems to apply to this time. Be patient therefore brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh." Patience, then, having her "perfect work" will carry us to the Lord's appearing, exercising it, we shall hold fast that which we have received, that no man take our crown. In the parable of the ten virgins we seem to be brought to the trial which shows who are wise and who are foolish. It is evident that the Bridegroom came, (after the last disappointment) rather sooner than the wise supposed, for they directed the foolish to go and buy oil, which they would not have done had they known that there would not be time sufficient. In the parable of the importunate wid-

ow, we are brought to the time when "the elect cry day and night." If so, then we may know that we shall be "speedily" avenged.

The fulfilment of the signs which were to herald the approach of the Son of Man, admonish us to "know that he is near, even at the doors." The fact too that we are within the disputed points when the prophetic periods must end, teaches us the same truth. Ezekiel xii. 22-28, teaches also that the effect of every vision is at hand, and that the proverb respecting the days being prolonged, and every vision failing, will soon cease.

"The wise shall understand," they will, being watchful, "discern" the "time" so that the day of the Lord will not overtake them as a thief. These are they "that wait for their Lord when he will return from the wedding that, (Luke xii.36-36.) when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." Now, [having no definite time in sight,] the just shall live by faith. They have nothing to fear, for the faith of the just is as the shining light, that shineth more and more unto the perfect day. As it is written, "if thine eye be single, thy whole body shall be full of light." Yet, lest His people at this time should be tried beyond that which they are able to bear, the Lord caused to be recorded for their encouragement, the example of those who lived by faith in past ages. Heb. xi. After saying, "Now the just shall live by faith," the apostle throws in a list of illustrations of faith, plainly showing that unless we have the same, we are among those who "draw back unto perdition," who will never see life. We have three tests by which we can try ourselves. Have we the faith of Enoch? "For before the translation he had this testimony, that he pleased God." Do we "believe God" as Abraham did? For they [only] which are of faith, are the children of Abraham. Finally, have we obtained a good report through faith, and have we "patience" sufficient to enable us to wait until we receive the promise! Looking unto Jesus the author and finisher of our faith, we shall surely overcome, and sit down with him on his throne, Rev. iii. 21. 1 Thess. iv. 16-17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And now in this the waiting, watching hour, we will not be negligent to "comfort one another with these words," but will exhort one another, so much the more as we see the day approaching. Blessed is that servant whom his Lord when he cometh, shall find giving the household meat in due season. The Lord is coming! Watch and pray. E. C. CLEMANS.

Worcester, Nov. 38, 1844.

"Voice of Elijah."

I wish to say to the subscribers of this paper, that it will not be practicable to resume its publication. The press was purchased on credit, and has been sold since the 10th, to pay the sum for which it was purchased. I received, previous to the 10th, a sufficient sum to have paid it, but it was desired by the donors that it should be expended in proclaiming the "midnight cry," and my faith led me gladly to appropriate it all in getting this cry before the sleepy virgins, with the exception of trifling sums used for present personal wants, and wants of poor brethren and others.

Some brethren have paid in advance for another volume. To such I can only say, I have appropriated, as a faithful steward, all your contributions, for the spread of what I confidently believe was truth, and came up to the 10th, without enough to take myself and family out of the reach of threatened violence. I presume you will not regret that your money has been thus used.

To those who are indebted for the paper, I would say, that having brought others to be

dependent upon me, by my connection with the paper, having expended all as before stated, and having present need, I solicit the payment of the amounts due for the paper, in all cases where it can be done without dispossessing yourselves of what you absolutely need. Agents of the paper will confer a favor by making subscribers acquainted with these statements, and collecting amounts due. Direct

L. D. MANSFIELD.

Lewiston, Niagara Co., N. Y.

LETTER FROM BRO. WM. WATKINS.

(A colored Bro. at the south.)

DEAR BRO. HIMES.—I have thought that a few lines from my humble pen, would not, at this time, be unacceptable. It cannot but be a source of gratification to you and your invincible coadjutors, amidst your fiery trials, to learn that there is in Baltimore a small, but firm band of colored Advent believers, who, notwithstanding their late grievous disappointment, still see cogent reasons for clinging, with unwonted tenacity, to the heaven-inspired hope of soon seeing "the Lord HIMSELF descend from heaven with a shout, with the voice of the archangel, and with the trump of God." But it is lamentable to say, such a Scriptural hope, is, by many professors of religion, derided, and regarded as a solecism. The world, and the great majority of the nominal church, seem, by the course which they have unitedly pursued, to be perfectly astounded to see that a class of Christians have arisen, in these last days, who can so far forget the things of time and sense, as to hope for an event, which, to them, is fraught with terrors unspeakably appalling. Knowing that the occurrence of such an event would utterly annihilate their deep laid plans of worldly prosperity—their ambitious and fondly cherished schemes of future denominational aggrandizement—and having no feeling in harmony with "the glorious appearing of the great God and our Savior Jesus Christ," they can more readily perceive how so tremendous an event can be the object of terror rather than that of hope. Hence, they reason, *a priori*, that the doctrine of our Lord's speedy coming is calculated to drive men mad, and fill our lunatic asylums. Hence, too, the origin of the many reports of special cases of insanity, which never had any existence, but that to be found in the theories of the fabricators of those reports.

Again, it is a deplorable fact,—and an unerring indication of the moral degeneracy of the times,—that a man can scarcely take, in these days, a more effectual step to degrade himself in the eyes of the church and the world, than to declare that he loves the appearing of the Lord Jesus Christ;—that he is "looking for, and hasting unto the coming of the day of God," and believes, from the Scriptures of eternal truth, and the signs of the times, that the Lord is at the door. For a disciple of Christ to make such an avowal, in these days of Pharisaical formality, or popular Christianity, is to bring down upon his head the fiercest maledictions of the wicked—to secure for himself the unenviable reputation of being a fanatic and fool—to merit the contempt and scorn of Christendom—to be a hissing and a by word—and to be treated as one infected with the leprosy. Now, when one class of professed Christians can, for the most part, thus regard and treat another, and for such a cause, we are irresistibly brought to the conclusion that between them exists an essential difference of religious character—an irreconcilable repugnance of principle and action, which must lead to a separation: "Can two walk together except they agree?" On what principle then can those, who have driven some of us out of their pulpits, without trial, or a charge, or even the semblance of a crime, for proclaiming,—not that the Lord would come in '43 or '44, or in any other year,—but, simply, that he "is near, even at the doors,"—while they have thrust others out of the pales of their communions by separating them from their company—pursuing them with a relentless persecution—and treating them with ineffable scorn and unparalleled malignity:—how, I emphatically ask, can such persons now turn round and invite us back to their respective denominations, as asylums in which we may be fostered with maternal solicitude—assylums in which we may find a shelter from the popular indignation, which they themselves have so largely contributed to excite. Ah! my dear brother, they have yet to learn that our "wound is incurable,"—that

"it refuseth to be healed,"—that for us, *they* "have no healing medicines,"—that they may come to us, but we cannot "return to them,"—that we have a living hope of seeing better days: "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after."

But to return: I ask, on what principle can those whose tender mercies were so strangely exhibited to us during the extremity of our late unprecedented trial, expect us to re-enter their organizations? It is unquestionably on the assumption that we are now prepared to admit that we know nothing of the time of the Second coming of Christ, and, consequently, are ready to abandon a doctrine which has been the all-absorbing theme of our tongues, and a never failing source of joy to our hearts. And are we, indeed, prepared for such a concession and renunciation? When our opponents can prove that we have not been, at least, thirteen hundred years in the feet and toes, or last extremity of Nebuchadnezzar's image, which symbolized the four great empires that were, successively, to bear rule in the earth until the setting up of God's everlasting kingdom, which is to supercede all earthly kingdoms for ever;—when they can prove that the seventy weeks of the 9th of Dan. did not commence where the angel Gabriel said they did, namely, "from the going forth of the commandment to restore and to build Jerusalem;"—when they can show that these seventy weeks are not the beginning of the 2300 days mentioned in the 8th of Daniel, at the termination of which the end shall be;—when they can prove that the eventful career and end of Bonaparte is not succinctly and graphically described, in the language of prophecy, in the closing part of the 11th of Dan. commencing at the 40th verse, in these words:—"And at the time of the end," &c.; when they can show that the tremendous events predicted in the first two verses of the 12th of Daniel are not to take place during, or at this "time of the end," or that the words, "and at that time thy people that sleep in the dust shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,"—do not specifically refer to the eventful age in which we now live;—when they can prove that there is no clue to about the time of the commencement of the 1335 days at the end of which Dan. is to stand in his lot;—when they can prove that the portentous signs which the Savior gives us to understand were to precede his second personal coming,—and which he teaches, would as infallibly indicate his near approach, as the putting forth of the leaves presages the proximity of summer;—when they can prove that these signs have not taken place within this generation;—and, moreover, can show that the sixth trumpet did not cease to sound in 1840, and that the 7th is not about to begin to sound, when the mystery of God is to be finished,—and, finally, when they can demonstrate that the apostle Peter had not his prophetic eye upon them when he uttered the significant prediction: "There shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming," &c.;—then, and not till then, shall we be prepared to concede that we know nothing of the time. Yet, more; before our opponents,—whose implacable hostility to the doctrine of the speedy coming of the Lord, has driven us to the position we now occupy,—can entertain a rational prospect of our returning to take shelter under the wings of their denominational protection, they must abandon, at least, the unscriptural, chimerical, and delusive notion of the world's conversion, or a temporal millennium, prior to the Second advent of the Lord Jesus Christ;—a notion which, assuming the garb of an angel of light, is admirably adapted to lull men into a false security and peace, incomparably more to be dreaded than all the alleged delusions of what scoffers are pleased to designate as "Millerism." They must go further: they must furnish us, in the place of the precious, heaven-inspired truths which they would have us renounce, something better calculated to keep us in a watchful, prayerful, and truly devotional spirit;—something better calculated to produce that deadness to the world and the things of the world which should ever characterize those whose conversation is in heaven, and who are, professedly, but sojourners and pilgrims in this vale of sin and sorrow.

Until our opponents are prepared for these things,

let them be less lavish of their present lachrymary demonstrations; they have no tears to spare: let them weep for themselves; for they have as effectually rejected the Lord of life and glory in his second, as did the unbelieving Jews, in his first coming.

We conclude this very long epistle by expressing our firm conviction that the cause in which you are engaged, is the cause of God. The evidences of this position shine most brilliantly upon the sacred page: they are seen in that generous renunciation of sectarian, non-essential peculiarities, and, in that love, and peace, and joy, so characteristic of the children of the Advent faith. Yes, they are written as with the pen of a diamond, upon the hearts, and are carried out in the lives of all who love the appearing of the Lord: who are looking for, and living with special reference to, that desirable consummation of their wishes. And though the cause has had its alternations of sunshine and gloom, and sometimes seems to have fallen to rise no more, yet it is as clear as the sun that there is about it an imperishable vitality—a recuperative energy that bespeaks the divinity of its origin, and proclaims, in thunder tones, its future, undying glory.

WM. WATKINS.

Baltimore, Dec. 7th, 1844.

THE ADVENT HERALD.

BOSTON, DECEMBER 18, 1844.

"The Time Again."

We have just read an article in the Voice of Truth, from our beloved brother Marsh, endeavoring to show that we are still in A. D. 1843. He however says, in speaking of the present year, "According to its *numeral* value, we can make only 1843. It is true, if we express the *ordinal*, we must say the 1844th year; just as we say, we are living in the 19th century, although there are some 56 years short of A. D. 1900."

Now that is just it. It presents it in a nut shell. At the commencement of this year, we were *numerically* but 1843 years from the vulgar era; and yet if we express the *ordinal*, we entered the first of last January, the 1844th year from that era, or as chronologers express it, A. D. 1844; not 1844 years, but the *year* of our Lord 1844, beginning last January, and ending next, when it will be *numerically* 1844 years, and the *ordinal* 1845 will begin. In speaking of the year, we always use the *ordinal*, as we do when speaking of the century, although neither are numerically complete, until another commences. The *ordinal* B.C. 1 spans an arch of one year from one year before the vulgar era to the era. A. D. 1 spans a like arch from the era which is a 0 to one year from that era. Our friends have some of them been mistaken in supposing that chronologers reckon one year when A. D. 1 commences. They do not, but use the *ordinal* A. D. 1. They do not reckon 1 year until the end of that year when the ordinal A. D. 2 commences. This is therefore the true A. D. 1844, and not A. D. 1843, using the *ordinal* as ALL *chronologists* do use it.

The present is the year of the Julian period 6557 which ends the first of January. B.C. 677 corresponded with A. J. P. 4037. 2520 years from that year, bring us to the present A. D. 1844.

The vulgar era was January 1, A. J. P. 4714. 1844 years from that time brings us to next January, add those together, and we have A. J. P. 6558, which then commences. This proves that A. D. 1844 must then expire. Consequently, this is A. D. 1844 as correctly put down in our tables. Q. E. D.

It may be thought we speak too positively on this point; but it is a point on which we feel very familiar, on which we have spent much time and research, having access to the works of all the

standard chronologers, and to the largest libraries in this section of the country. The error is not with the use of the year A. D., but in appreciating the use which chronologers make of it.

For the last few weeks, brother Himes has been visiting the Advent bands in various sections. He finds them every where greatly encouraged, and standing fast in the faith. The present indications show no disposition on the part of Adventists to turn back. On the contrary, there is every where a united determination to labor with redoubled energy and diligence in every department of this work, until the Master shall appear. A spirit of prayer and interest for the recovery of backsliders and the conversion of sinners is increasing, and in many places there are indications of the revival of God's work.

He returned on Saturday night, from a visit to the brethren at New York, Hartford, Cabotville, &c; and left on Monday morning for Waterbury, Vt., to attend the conference there.

The Contrast.

The unchristian conduct of Professed Ministers of Christ Rebuked by an honest Infidel.

We understand that a warrant is out to apprehend J. V. Himes, the main pillar and support of the Miller humbug. It is on the ground of his getting the money of his credulous followers, under false representations, and of drawing honest and well meaning people from their business, thereby bringing upon multitudes poverty and misery. We hope when the leader of the humbug is secured, the silly delusion will go to the receptacle of things that were. We further learn that the Tabernacle is nailed up, and provisionally sold, that is, if the world stands after the 22d inst. May Heaven shield us from another such a set of imposters or maniacs as the authors of the Miller mania. How must those monsters of cruelty feel when they look upon the objects whom they have deluded, and behold their poverty and misery, with minds weakened, and in not a few cases, insane, and even demented? Alas! we should rather be a dog than such a monster, called a man. Society has no greater enemy. The robber, whom we brand a felon, is a gentleman compared to these impostors, who destroy not only men's means, but their reason, their souls. The memory of these cruel men will be utterly blotted out of existence long ages before the evils they have inflicted on society shall cease to act. Will not such men be reserved unto the day of judgment to be punished? Are there with God any thunderbolts red with uncommon wrath? then surely will they fall on the heads of these cruel men.—[Olive Branch.]

The above article appeared in the Olive Branch, in the midst of the late excitement in Oct., and was evidently written for the purpose of exciting the mob spirit against us. The week following, the editor of the Investigator (with whom we are personally acquainted,) made the following remarks.

Eds.

"How these Christians love one another!" A pirate could hardly manifest more malignity than is contained in the above paragraph, and yet after all, it is only on account of a difference of opinion. The Rev. Editor of the Olive Branch if he believes the Bible, as much believes in the destruction of the world as the man upon whom he pours out his wrath and bitterness. The only difference between them is in regard to the time of that event; and as Mr. Himes believes it is definitely fixed by the Bible, he is therefore "a dog," "a monster," upon whose head God's "thunderbolts red

with uncommon wrath" will surely fall. Such is Christian charity.

There can be no doubt, among reflecting people, that the course pursued by Mr. Himes has been productive of great misery; it is the unavoidable consequent of religious fanaticism; but the whole Christian public are participants in the work, and deserve as much blame as he does, if blame is to rest any where. For it was they who set him on; they raised the whirlwind upon which he has been riding, and now that its disastrous effects stare them in the face, they shift the responsibility that rightly belongs to themselves, upon the shoulders of their agent, and thus make him the scape-goat to bear the load of their own folly. Do they not declare the Bible to be the word of God? Yes, and here lies the foundation of this Miller fanaticism, and of every other religious mania, that has cursed this county; and as long as the Christian public holds up the Bible as Divine authority, which the people must believe or eternally perish, so long will people be made crazy in attempting to understand its crazy doctrines.—We must reap as we sow; and if we sow to the wind, we must reap the whirlwind. If the people will have crazy teachers, to teach crazy doctrines, they must expect to see crazy converts. But why persecute Mr. Himes, and let Knapp, Kirk, Beecher, Maffit, and the Rev. Methodist Editors of the Olive Branch go unscathed, when they are all, according to their ability and degree of faith in the Bible, preaching the same doctrine, and in many instances producing the same deplorable results? This is a question for Christians to answer. Were we to attempt to reconcile their absurdities, we should soon become as crazy as themselves.

Investigator.

Letters and Receipts to Dec. 14th.

SB Tarbox \$1 pd to end v 8; J K Marshall by pm \$1 pd to end v 8; C P Collins by pm \$1 pd to end v 9; F E Canfield by pm \$1 pd to 213 in v 9; A Rhodes by pm 13 pd to 290 in v 9; L L Tuttle by pm \$1 pd to 203 in v 9; A Y Culver by pm \$1 pd to 179 in v 8; A Miller \$1 pd to 214 in v 9; G W Whiting by pm \$1 pd to 210 in v 9; Elder J Damon by pm \$1 pd to 205 in v 9; D M Allen by pm \$1 pd to end v 6; J B Ransom by pm \$1 pd to end v 8; J B Cook by pm \$1 pd to 214 in v 9; H Gibbs by pm \$1 pd to 214 in v 9; H Benjamin by pm \$1 pd to 214 in v 9; Mrs D J Robinson by pm \$1 pd to 214 in v 9; Mrs S Rogers by pm \$1 pd to 208 in v 9; G W Arnold by pm \$1 pd to 185 in v 8; W Lamson by pm \$1 pd to end v 6; Miss S Goodale by pm \$1 pd to 210 in v 9; O Hewitt by pm \$1 pd to end v 7; M L Bush by pm \$1 pd to end v 8; C W Beckwith by pm \$2 pd to 240 v10 and books sent; EG Allen and G Barrows \$1 each pd to 207 in v 9; I A Cole by pm \$2 pd to 215 in v 9; S K Baldwin by \$1 pd to end v 8; D Libby by pm 13 pd to 158 in v 7; A Given pm \$2 pd to end v 8; Wm Small by pm \$2 pd to end v 9; D Lary pm \$1 pd to end v 8; Eld T Sanborn by pm 50c pd to end v 8, books sent; C Stevens by pm \$1 pd to end v 8; Mrs Christie by pm \$1 pd to end v 8; S S Gordon by pm 46c pd to 178 in v 8; N Cavis by pm 54c pd to end v 9; J Randlett by pm \$1 pd to end v 3; Col G Smith by pm \$1 pd to end v 9; E P Jenkins by pm \$2 pd to end v 8; J Clark by pm \$2 pd to end v 8 books forwarded; S Williams by pm \$1 pd to 211 in v 9; Miss Piper by pm \$1 pd to 213 in v 9; C Gilman by pm \$1 pd to end v 8; G Gould by pm \$2 pd to 243 in v 10; Asa Robins by pm \$2 pd to 240 in v 10; Calvin Priest J; by pm \$1 pd to 214 in v 9; B Dudley by pm 1 pd to 177 in v 8; Mrs M Rogers by pm \$1 pd to 214 in v 9; J Learned by pm \$1 pd to 214 in v 9; B Dweley by pm \$2 pd to 227 in v 10; J D Wheeler by dm \$2 pd to end v 9; A Peare Jr by pm \$2 pd to 178 in v 8; L D Moxley by pm \$1 pd to end v 7; Polly Lee by pm \$1 pd to end v 9; Henry Gray by pm \$1 pd to end v 8; N C Wright by pm \$1 pd to end v 7; Dea A Wing by pm \$1 pd to end v 8; E L H Chamberlain by pm \$3 pd to end v 8; John Nichols by pm \$1 pd to end v 8; Benj Carter by pm \$1 pd to end v 8.

TL Tallock; pm Greenfield Centre NY; pm Waldo Me; N Hervey; A Clapp; pm Charlton NY; Wm Watkins; pm Mobile Ala; J H Hall \$3; pm Perry's Mills NY; D F Wetherbee \$6 50c; A Pierce; P Alling \$5; Mary Neill; pm Malta O; pm Sandy Hill NY; pm Cincinnati O; RF Jennings \$6 all right; J V Himes; pm North Haven Ct; pm Sun Cook N H; pm Livermore Falls; pm Gardiner Me; J A Cole \$5; Luther Caldwell \$10, books sent as directed; R E Ladd \$10; E S Blakesbury \$1; pm Hartford Ct; Elder T Sanborn \$3; N Churchill 75c for Mid. Cry pm Bennington Vt; Timothy Cole; Betsy J Bishop; pm Mishawaka, Ind; pm Whitefield N Y; E Fainsworth paper paid to end v 8; L Kimbell; pm Waterbury Vt; pm Portland Me; pm Lee Ms; pm Newark O; E S Blakeley \$1; pm Jackson Mich; Charles Clapp \$1; Louis Barker \$1; pm Montpelier Vt; Wm McDermott \$1 pd to 214 in v 9; pm Lowell Ma; H Bingham by pm \$2 pd to 203 v 9.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 20.

Boston, Wednesday, December 25, 1844.

WHOLE NO. 190.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

"THE LORD IS COMING."

"This was the joyous and usual salutation used by the members of the church Apostolic, in the second and third centuries. How much more should we, upon whom the morning of the resurrection is about to break, use the same soul-reviving expression."—*Am. Millenarian*, June 1st, 1844.

The Lord is coming! let this be
The herald note of Jubilee,
And when we meet and when we part,
The salutation from the heart.

The Lord is coming! sound it forth
From east to west—from south to north,
Speed on! speed on! the tidings glad,
That none who love him may be sad.

The Lord is coming! saints, rejoice!
We seem to hear his glorious voice,
Majestic uttered from afar
As on he hastes his conquering car.

The Lord is coming! vengeful, dire
Are all his judgments and his ire,
And none can hope to 'scape his wrath,
Who strive not for the "narrow path."

The Lord is coming! seas, retire!
Ye mountains melt to liquid fire!
Ye oceans, cease to ebb and flow!
His stately steppings ye should know!

The Lord is coming! who shall stand?
Who shall be found at his right hand?
He that hath the garment on
That the Righteous King hath won.

The Lord is coming! watch and pray!
Watch ye, and "haste unto the day,"
So shalt thou then escape the "snare,"
And Christ's eternal glory share.

The Lord is coming! let this be
The herald-note of Jubilee,
And often as we meet and part
The salutation from the heart.

E. C. C.

Second Adventism.

BY REV. B. STOW.

II.—SOME OF THE EVILS OF THIS DELUSION.

To be deluded by any means, upon any subject, to be persuaded into the belief of any error, to be misled by any teacher, is always an evil. As our consciences and our moral con-

duct are regulated by our opinions, it is important to ourselves and to the community, that we embrace nothing erroneous. It is not, however, certain, in advance, how the victim of a false theory will act, any more than it is how a man will behave who is about to inhale exhilarating gas. We know that he will act foolishly, but the form of his foolishness will be determined by his peculiar temperament, and be obvious only when the experiment is made.

In the case before us, we have the result of experiment; and who will say that they are not deplorable?

Much might be said of property squandered, pauperism induced, and family peace destroyed. But these are evils that may in time be remedied. Others of a more fearful character force themselves upon our attention.

Many ministers of the gospel, who were occupying posts of respectability and usefulness, have made a wreck of their character, and damaged their influence beyond the hope of reparation. Numerous lovely churches, once united and happy, have been violently torn asunder, and given a prey to the devourer. Thousands of professing Christians have violated their solemn engagements, denounced their pastors and brethren, and rushed into extravagances that have alienated the confidence of all sober men, and disqualified themselves for future usefulness. By their false assumptions, fanatical spirit, schismatic measures, and farcical behaviour, they have made sport for the enemies of Christianity, and grieved the hearts of all who attach value to sobriety of Christian deportment. By using the Bible for the support of their miscalculations, they have strengthened the unbelief of the sceptic, and furnished the scoffer with fresh materials for scorn and contempt. What have they not done to make religion ridiculous, and to invite the sneers of all who know how much more effective with the multitude is a sneer than an argument? By the use which they have made of the ordinances of the New Testament, they have exposed these institutions to cruel derision. By the positiveness with which they have asserted their views, followed by the demonstrated falsity of those views, they have brought into distrust the doctrine of the second advent, as taught by Christ and his apostles, and caused many to question whether the Saviour will ever come. And justice requires me to say that the manner in which some have opposed this heresy, has done not a little to countenance and encourage this incipient scepticism.

Not content with refuting the prime error, the specifying the time of Christ's coming to judge the world, they have given such counter interpretations to many passages of scripture, as were adapted to lull the apprehension of the sinner, and weaken the hopes of the Christian, and leave the impression, not merely that the time cannot be known, but also that the event, if it ever occur, will be very far in the distant future. I can see no aspect in which the discussion has been favorable to the cause of evangelical truth and holiness. God and his book have been grievously dishonored. The Christian name has received a blot that will

not soon be effaced. The iron bands that gird the minds of unbelievers are strengthened, and all the enemies of the cross are emboldened in their hostility.

The vicious and vitiating effects of this wretched fanaticism cannot be fully enumerated or described. They pertain not merely to this world; they reach forward into a dark future, and millions of ages hence, they will develop themselves in the woes of the misguided, the hardened, the lost!

To be continued.

REMARKS ON THE ABOVE.

"Judgment is turned away backward,
And justice standeth afar off;
For truth is fallen in the street
And equity cannot enter,
And he that departeth from evil is accounted MAD."
Marginal reading of Isa. 59: 14, 15.

Mr. S. proceeds to enumerate the evils of the delusion. These have been given to the public before in most of the religious and political newspapers of the day. Opposers to "Second Adventism" have readily seized on false reports relating to the Advent doctrine, and circulated them as extensively as possible to the injury of the cause. To use the words of another, when speaking of the evils of the tongue—"they invariably seize upon faults. Like a sultry swarm of summer flies, they are sure to pass over the healthier parts and light on the sore places."

But whatever evils have resulted from the preaching of Adventism, none will regret them more than those who advocate that faith. But shall the imprudences of a few, in their practical course, be considered as an argument against the doctrine of Christ's near approach? or a sure evidence that it should no longer be tolerated? Then the gospel trumpet should have been muffled in apostolic times, and Luther chained in his convent at Wittenberg. Should the revival of religion in Batavia, N. Y., be condemned, because the family of Mr. W. were poisoned by one of its members, assigning his reason for so doing—"to escape their importunities for him to join the church." Shall religion be condemned because it opposes the passions of the carnal heart—disturbs the guilty consciences of the wicked, and leads them to blaspheme God? "Think not," says Jesus, "that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matt 10: 34—36. Christ means that such would be the result of preaching his gospel, that it would be the means of disturbing family peace, arousing the enmity of some of its members against those who embraced it. A sword is an instrument of war and death; when it is employed the result will be inevitable. "For the word of God is quick and powerful and sharper than any two edged sword." Heb. 4: 12. The prophecy of Christ has been literally fulfilled by the preaching of Second Adventism. It has aroused the hostility of the wicked, and disturbed the peaceful slumbers of the church. The Adventists have used, not carnal, or philosophical, but spiritual weapons. They have taken the sword of the Spirit—the Word of God, which is mighty through him "to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God." Paul regretted that there were any who opposed the truth, and with weeping did he tell them that they were "the enemies of the cross of Christ." The Adventists profess to preach no other gospel than what Christ and the

apostles preached—they have taken the “Sword of the Spirit,” unencumbered with human traditions and vain philosophy, and with it God has accomplished “a strange work” as many suppose. They have proclaimed the time of Christ’s coming as they believed it was pointed out in prophecy, and which they have reasons in Scripture to believe they were to understand. They believed and therefore have they spoken. It has caused them the most painful sacrifices which they were compelled to make, to maintain the truth with a clear conscience. The unhappy results of proclaiming this doctrine, of which Mr. S. complains, have originated more from the opposition raised against it, and the manner in which it has been treated, than from any other cause; not but that the truths connected with Christ’s coming have disturbed the spiritual slumbers of thousands, and opened the hearts of as many to divide their property for the good of the poor and the needy. If the results of the opposition to the doctrine were detailed, Mr. S. would see wherein the work of God has been checked—convictions of the sinner quelled—souls lost—religion dishonored and Christians grieved. If we understand Mr. S. right, he partially admits this fact in the discussion of the question by its opponents. This matter, however, will be settled at the judgment of the great day.

As to those ministers who have damaged their influence beyond the hope of reparation, they well knew that the avowal of “Second Adventism,” would certainly bring them contempt for honor in this life, but at the coming of Christ “LIFE EVERLASTING.” Whatever may now be their influence, God knows that these messengers have been instrumental of the salvation of thousands of souls. They have had persecutions oft—endured trials, but “filled with comfort they have been exceeding joyful in all tribulation.” The promises of God are not a dead letter, but are full of life-giving power. Having these and relying on them with unshaken confidence, God’s messengers can bear the wounds even of professed friends, and forego with the greatest satisfaction, worldly honors and popular applause. If they have been in error as to the definite time of Christ’s coming, they have acted according to their convictions of duty. In great trial, but not cast down, they have endured what the human heart, unaided, would have sunk under. They have forsaken all, their splendid houses, costly equipage, and expensive manner of living, “counting not their lives dear unto themselves.” “Wherefore God is not ashamed to be called their God.” Whatever their influence may be in this world, they have this testimony that they have endeavored to please God and not man. They have not entered upon a small field of labor nor upon any party enterprise. Their mission has been one of unspeakable importance—an enterprise unlike, in many respects, any thing that has ever awakened the energies of man. It has not been their object to court this world’s applause. They had no religious sect to sustain, no human institutions to build up. They saw the evidence that this world’s crisis had come, that Jesus Christ was about to ratify his promise in his second glorious appearing. Under the influence of this faith they felt, without sacrificing their individual opinion, and without compromising conscience, they could unitedly labor in persuading their fellow-men to prepare for the kingdom of God. This they have done in prospect of losing all, but the crown of life, at the expense of health, reputation and personal comfort. They feel that they have done their duty in this respect, and they are ready to leave the result with God. The institutions of the New Testament are regarded by the Adventists as of divine authority, & they observe them as a body after apostolic example. If any have lightly esteemed them, or exposed them to “cruel derision,” they must answer for themselves to the Great Head of the church.

In giving the results of this “heresy” and “delusion,” Mr. Stow has evidently viewed the whole question in as unfavorable a light as possible. He says, “I can see no aspect in which the discussion has been favorable to the cause of evangelical truth and holiness.” Justice requires a chapter of the results which Mr. S. has omitted to give his hearers. We here present a few testimonies in favor of Second Adventism, as it has been proclaimed by its advocates. Had Mr. S. been in any degree favorable to the doctrine—had he been familiar with the progress of the cause—had he read the letters, which for the past five years, have brought tidings of joy—had he heard the songs of praise and gratitude to God, from the great multitude who have given their hearts to Christ, from having heard the doc-

trine of the Advent preached, he would have viewed the subject in a different light. “What is the chaff to the wheat?”

Extract of a letter from Eld. Fleming.

Newark, Nov. 21, 1842.

“The interest awakened by his (Mr. Miller’s) lectures is of the most deliberate and dispassionate kind, and it is the greatest revival I ever saw. Yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. If there has been excitement, it has been out of doors, among such as did not attend bro. Miller’s lectures. Between one and two hundred have expressed conversion at our meeting. Those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Others have abandoned the traffic entirely and are become converted to God. One or two gambling establishments broken up; Infidels, Deists, and some of the most abandoned have been converted. One of the principal booksellers informed me that he had sold more *Bibles* in one month, since bro. M. came here, than he had any four months previous.”

After Mr. Miller’s labors in Portsmouth, N. H., a revival of religion followed, in reference to which a Unitarian minister says in a published sermon:—“I most cheerfully express my opinion, that there will be in the fruits of the present excitement, far less to regret, and much more for the friends to rejoice in, much more to be recorded in the book of eternal life, than in any similar series of religious exercises which I have ever had the opportunity of watching.”—Sermon on Revivals, by Rev. A. Peabody.

A volume of testimony might be added in reference to the good effects of Mr. Miller’s labors, from clergymen of all denominations.

Extract of a letter from G. N. R., in Portsmouth, 1843. “In Dover about 300 souls have found peace in believing, and nearly all of them have embraced the Advent near. In the country villages the work is spreading rapidly.”

Extract from a letter. Feb. 16, 1843, by S. C. C. “I commenced a meeting in Jamaica about the 10th of Jan. Before I left, more than 20 were hopefully converted, about one hundred deeply anxious, and more than 200 professed their faith in the Advent night. I next went to North Waldboro’. The Lord poured out his spirit in a wonderful manner; more than one hundred have been converted. The stores and taverns that at first were thronged with scoffers, are now places of religious conversation and prayer. In this region it is now a time of revival, and sinners are flocking to Christ by scores.”

Extract from a letter by bro. Teal, containing an account of his tour in New York:

March 1, 1843.

“In every place where a candid hearing was obtained, I witnessed more or less of the power of God attending the word. In the village of Hope, N. Y., about 30 were converted to Christ, and were rejoicing in his love before I left. In the village of Honsdale, 30 or 40 expressed hopes in the Saviour before I left. In Deposit, N. Y. I tarried 2 or 3 weeks, where 150 seated themselves together as seekers for a preparation to meet the Lord. In Carnosville about 40 came forward for prayers.”

Bro. Chittendon labored in Danbury—a revival commenced while he was there. Shortly after a letter was received in which the writer says:

“Our revival still continues and the general impression is that no sinners will be left in Danbury. Fully two thirds among us are young men from 18 to 25. From almost every quarter I hear glad tidings. In a little village called Bethel, about two miles from here, over one hundred have been converted, and there is scarcely a sinner left.”

Extract from a letter by P. Alling.

Norwalk, Ohio, Jan. 11, 1843.

“Rev. Charles Fitch made us a visit and lectured from Wednesday till Sunday morning. The house was crowded to overflowing during his labors, and an impression has been made upon the hearts and consciences of the people that can never be obliterated. The church is now in a very interesting state, and sinners are pressing into the kingdom with great earnestness.”

The good influence of bro. Fitch’s labors in the West, every one who is familiar with the progress of the cause, knows to be very extensive. He has ceased from his labors, but thousands will remember him with the dearest affection.

Testimonials like the above might be presented, almost *ad finitum*.

(To be continued.)

Letter from Bro. Miller.

DEAR BRO. BLISS.—I submit the enclosed letter from Bro. Miller for the Herald. It is excellent throughout, but his laconic comment on the Epistle of James, is worth volumes. It is a perfect mirror. Let all look into it and pause, and “inwardly digest” every sentence before he pronounces himself one of “James’s brethren.”

Where shall we find amidst the endless controversies of sectarians respecting “Apostolical succession,” “The True Church,” &c., &c., so lucid an exhibition of both?

“Ye different sects, who all declare,
Lo! Christ is here; Lo! Christ is there,
Your stronger proofs divinely give,
And show us where the Christians—live.”

Yours in waiting faith, I. E. JONES.
Boston, Dec. 9, 1844.

DEAR BRO. JONES.—Yours of the 23d inst. was received yesterday, and I am now seated to answer it. The disappointment which we have experienced, in my opinion, could never have been foreseen or avoided, and we have been honest men and believed in the truth of the Bible. I have had time a few weeks past, to review the whole subject, and with all the aid of Stuart, Chase, Weeks, Bush, and the whole school of modern writers, I cannot see why we are not right. And even by taking the whole together, instead of disproving the position we have taken, as it respects prophecy, they confirm me in my views. But say you, time has shown we are wrong. I am not so certain of that. Suppose Christ should come before this year of Jewish time should expire. Then every honest man would say we were right. But if the world does stand two, or even three years more, it would not in the least alter the manner of the prophecy; but would effect the time. One thing I do know, I have preached nothing but what I believed, and God’s hand has been in with me, his power has been manifested in the work, and much good has been effected; for people have read the Bible for themselves, and no one can honestly say that they have been deceived by me. My advice has always been for every one to study the evidences of their faith for themselves.

Again, I can see no object that Satan could have in publishing a doctrine which his own subjects would so generally oppose. No one can possibly plead that those who have excited the mobs, or the mobs themselves who have committed violence, were obeying the example or spirit of Christ. This would be blasphemy in the highest sense. Very well; then Satan would be opposing Satan, but on the part of the Adventists, Satan would be a non-resistant. Can this be true? If it is, then I have no rule by which to judge where the Spirit of Christ may be known. To tell us that those who have headed the most violent mobs in our country, were performing the will of God, is an insult to common sense. Yet in no case have the nominal churches dealt with their brethren for such an offence.

It cannot be that we are deceived. That Christ will come and justify us yet, I will not doubt. Our meetings are like yours, sweet and heavenly refreshings from the presence and Spirit of God, with no wicked to molest us; they have left us entirely. For some time in October they crowded our house night and day; but now “there is room enough.” The trap is laid for them, they appear to know that Christ will never come. They that were crying for mercy a few days since, are now scoffing and mocking us, and ridiculing each others fears. Even some old professors are worse than the world. Have not such individuals sinned against the Holy Ghost? And when

they say peace and safety, will not sudden destruction overtake them? While the wicked were thus expecting him, how could the Scriptures have been all fulfilled if he had come?—They could not. But now they are ready for the snare, and out of their own mouths will God judge them; for they well knew they were unprepared, and the way they knew, or why so anxious for mercy? But when the danger was past, all of their preparation was over.

I feel confident that we shall see very serious times. We shall need much *patience*. And this peculiar grace will last us through, “*unto the coming of the Lord*.” I am almost certain we shall not need *patience* longer than the farmer waits for the precious fruits of the earth, and hath long *patience* for it until he receive the early and latter rain. But I will try to be *patient*. James v. 7—11. To whom did the apostle address himself in his exhortation? To what age of the Church? To that age where the coming of the Lord draweth nigh, and the Judge standeth at the door. Why did he caution them to be patient? Because he supposed they would be impatient to have the Lord come. Is there any sign among our nominal churches and sects, that they are impatient for Christ to come? No, evidently it is the reverse; they desire him not to come. Then if the Judge standeth at the door, they are not James’s brethren? No. Will you tell me who are James’s brethren in this age? They are those who are converted from Judaism and scattered. James i. 1—4. They ask wisdom of God, in faith, not wavering, 5 and 6 verses. The poor among them are exalted, and the rich are made low, 9 and 10 verses. They endure temptation without wavering, and after their trial are blessed with a crown of life, 12 verse. They are begotten of God with his word of truth, and doers as well as hearers of the word, 18—22 verses. They have forsaken creeds, and look and continue in the law of liberty, 25 verse. They visit the afflicted, and have no fellowship with the world, 27th verse.

They must not countenance nor support war for that cometh from lust, James iv. 1—3. They must not have respect to the rich, and despise the poor; for that is judging unrighteously, James ii. 1—10. They must show their faith by their works, and have no boasting where their works are not made manifest, 14 to 26 verse. They must not strive to be masters or rulers of their brethren, and have but few, D.D.’s, or A.M.’s among them, James iii. 1—12. They must have no envying or striving against the truth, and be possessed of that wisdom which cometh down from above, 13 to 18 verse. They are to humble themselves, and speak no evil of the brethren, James iv. 10—17. They are to cry unto the Lord in their afflictions and persecutions—and make no resistance, James v. 4—6. They will stablish their hearts in faith by patience, and grieve not the brethren, 7—9 verses. They will take the prophets for their example, and remember that the end of Job’s trials from the Lord was his patience, 10, 11 verses. They will not swear, nor take any oath, v. 12. If afflicted they will pray—if merry, sing, if they are sick, call for the Elders to pray, and if they sin, confess their faults, and if others sin, restore if possible, 13—20 verses.

And now, my brother, if you can find such a band, they are the apostle’s brethren. Say to such “Be *patient* therefore, brethren, unto the coming of the Lord, be ye also *patient*; stablish your hearts; for the coming of the Lord draweth nigh.” Read this to all the *holy brethren*; for it is the best and only advice, I can give them; and tell them I request their prayers, that I may follow the same advice; for their prayers are better to me than the world’s love, and much more to be desired than a good name

from those who hate my King. I ask no favors of Cæsar’s household, but that I may enjoy in peace my blessed hope. I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor; nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands; nor shrink, I hope, from losing it, if God in his good providence so orders. I thank God for your steadfastness in the truth, and pray him that you may endure unto the end. I remain as ever looking for, and expecting the King in his glory soon. WM. MILLER.

Low Hampton, Nov. 29, 1844.

LETTER FROM BRO. A. CLAPP.

DEAR BRO. BLISS.—Our Lord has not yet come, and we still continue in this world, where the wicked continue to trouble, who are treasuring up wrath against the day of wrath. The cause of Jesus Christ has since the days of the apostles ever been reproached by an ungodly world. And the true people of God, where they have lived godly in Christ Jesus, have suffered severe trials and waded through deep persecutions,—even unto imprisonment and death, for the hope of eternal life, by the resurrection through Jesus Christ.

We, as Adventists, have suffered nothing, compared with what many Christians have, that have lived before us; yet these glorious truths have had a sanctifying influence upon our hearts, and for these two or three years past, we have been looking and expecting very soon to enjoy the blessed realities of them, in which anticipation, our souls have been filled with unspeakable joy, and full of glory. We have been pained to see an ungodly world and the professed church rise up in hatred to the speedy coming of Christ, and those that have been thus looking, and acting out their faith in warning the world of its approaching doom.—They have held us up to public scorn and ridicule until we have become a despised people, and a sect everywhere spoken against. They have tried but in vain to put us, and the Advent doctrine down by argument and ridicule; and of late they have undertaken to put us down by destroying the character of some of the leading brethren that have been engaged in this cause, by circulating and publishing vile slanders and false reports in many of the political and professedly religious papers. But they have also failed to do it in this way. The truth continues to stand, and the doctrine is as precious to us as ever; and it will be, until the Son of God is revealed from heaven, to gather his saints into the New Jerusalem. We will continue to endeavor to be ready, and hasten unto the coming of our Lord. We rejoice in tribulation, and that we are counted worthy to suffer reproach; and we are willing to go out of the camp and endure it with meekness and patience,—looking for that recompense of reward. By the grace of God we will try and see that no man take our crown. I am happy to say that the Advent band here are doing very well, are united and happy, and are getting on good ground. We have full congregations on the Sabbath.

Yours continually looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

AARON CLAPP

✕ The Trial of Faith. ✕

Has the Lord ever accepted of faith in an expected event, which event did not take place?

That such has been the fact, is clearly seen in the act of Abraham’s offering his son Isaac. Gen. 22d. Here we are told that God (not Satan) did tempt (i. e. tried) Abraham. It is plain that Abraham believed God required him to offer his son as a burnt offering, and that according to the command, he should do it. All the circumstances combine to

prove this fact. Had he disbelieved that he should make this offering, it would not have been said to him, Fear now, I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me! The apostle says, Heb. xi. 17. “By faith, Abraham, when he was tried, offered up Isaac, accounting that God was able to raise him up, even from the dead, from whence he received him in a figure.” Heb. xi. 19. If he had not believed that he should slay his son, he would have had no idea that God would raise him from the dead. He went forward believing that he should do what God had told him to do; still he did not offer his son a burnt offering as he intended. Did Abraham do what he believed God had required? He did. Did God accept of his faith? He did. It therefore follows, that God accepted faith in an expected event which did not take place. Now suppose his neighbors had said to him, when he was going to offer his son, you are deluded. God has required no such thing at your hand. It is the work of Satan. God does not intend that you shall kill your son, and you will not do it—you mark what we say. After hearing this, if Abraham had made any reply, must it not have been like the following: I am not deluded. It is not the work of Satan. God has required this at my hand, and I shall obey. Abraham goes forward in obedience to the command, and while in the act of slaying his son, God reverses the command, blesses Abraham, and gives him a promise, which lies at the basis of the whole work of redemption. Heb. vi. 17—20.

Well, on the return of Abraham from the mount, his neighbors meet him, and say, we told you that you would not offer your son. You see now that we were right, and you were wrong. You will confess this, and acknowledge your mistake, will you not? No, says the father of the faithful, I can make no such confession. I believe that God has been in this thing, and that I have done his will in believing and acting out my faith. In reply to this I suppose these persons would say: Then you mean to lay this work of deception to the Lord, do you? You mean to say that God required you to believe a lie. You see, for time has proved it, that God had nothing to do with this matter, it is all the work of Satan, and if you will not confess it, we can have no more confidence in you. To such talk as this, I think Abraham would make no reply, knowing that he could not explain the subject to their satisfaction. Dan. xii. 20.

It may be said, that the circumstances connected with this trial, were different from those of any other case that can be named. This granted, and still the principle is not affected; and the question at the head of this article is answered in the affirmative. Again, if God could accept of Abraham’s faith in offering his son a burnt offering, which thing did not, and never will take place, much more may he accept of faith, that an event will take place at some time, though the time in which it was expected should pass by.

The brethren and sisters in this vicinity were never more settled in the truth of the whole Advent doctrine, than they are at the present time. They believe that God has done much for them, blessed them abundantly, and increased their interest in “looking for the blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ,” now nigh at hand. My faith has never been more settled in this subject than it is now. The fulfillment of a part of the parable of the ten virgins, in relation to the seventh month, has been like a demonstration to my mind, of the correctness of our position. Soon will be seen the sign of the Son of Man; and then will the foolish virgins call for help. May the Lord preserve us unto his heavenly kingdom.

J. S. WHITE.

North Attleboro, Dec. 4th, 1844.

Christ will Come.

Jesus Christ is about to come to establish his everlasting kingdom upon this earth. Dan. ii. 44. He is the Lord of lords, and the King of kings. Rev. xvii. 14. His throne is forever and ever, and the sceptre of his kingdom is a right sceptre. Ps. xlv. 6.

When he comes he will find upon the earth an afflicted and poor people, who trust in him. A people that are sorrowful for the solemn assembly, to whom the reproach of it was a burden. Zeph. iii. 12—18. A scattered people, like sheep upon the mountains, having no shepherd. Eze. xxxiv. 6. A people of understanding. Dan. xii. 10. A people that are purified as silver, and tried like gold.

Mal. iii. 3. Faithful servant, who will be giving meat in due season to the household. Matth. xxiv. 35. Who will have their loins girt with truth, their lamps burning, and they watching for the return of their Lord. Luke xii. 35, 36. Who will be diligently occupying with their talents. Matth. xxv. 16—19. Who will be feeding the hungry, clothing the naked, and visiting the sick. Matth. xxv. 40. A prepared people, as a bride prepared for her husband. Rev. xix. 7.—with robes of fine linen, clear and white, which is the righteousness of saints. Rev. xix. 8.—With no schism in the body, the members being perfectly united by the strong bonds of charity. Col. iii. 14. With ornaments of love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 22. Having on the breast-plate of righteousness, the shield of faith, the helmet of salvation and the sword of the spirit. Eph. vi. 14—17. A holy people. Isa. lxii. 11—12. Heb. xii. 14. Rev. xxii. 11. A valiant people. 2 Tim. iv. 7—8. A patient people. Rev. iii. 10. and xiv. 12. A praying people. "I will yet for this be enquired of by the house of Israel to do it for them." Eze. xxxvi. 37. "And shall not God avenge his own elect, which cry day and night unto him?" "Surely I come quickly." "Even so come Lord Jesus." Rev. xxii. 21. S. H. B.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 25, 1844.

Mr. Crowell, of the Watchman.

Let it be remembered that the *Christian* editor of the *Christian Watchman* has neglected to recall his foul aspersions upon our character, which he promised to do, or prove them. He has his alternative, or, in the mean time, to stand before the world, regarded by every honest mind as guilty of bearing false witness against his neighbor.

But why should we wonder at his course towards us? for even his Baptist brother of the *Christian Reflector* receives no better treatment at Mr. Crowell's hands. Says the editor of the *Reflector* in a late No., in reference to that class of men:—"They are frequently persons who will never acknowledge themselves in error, or, to effect a reconciliation, make the slightest concession. Claiming to have a judgment superior to all around them, and having long since adopted, as the wiser policy, the principle of never retracting from any step, or apologising for any act of their own, however hasty or injudicious, a reconciliation with them can only be secured by a tacit or implied acknowledgement of their infallibility. Nothing is gained with such persons by a statement of facts, reasons, or motives." This is a true picture of this man, and is drawn by one who knows him well.

Mr. Banvard, one of the most useful and respected ministers among the Baptists in this state, was refused a short time since the privilege of correcting through the *Watchman*, some erroneous impressions which Mr. Crowell had given to his readers. He was therefore obliged to correct them through the *Reflector*. In alluding to the truth of some assertions which Mr. Crowell made, he asks in italics, whether he *did not know better*.

We allude to this at this time, that all may know the character of the man with whom we have had to deal; and also that the opinion that we have, is the same as that entertained by those who know him best. Yet this is one of the men who forsooth would convert the world to his own standard of honesty; and he is sustained by those who think they are converting it. When men stand up as public teachers, and leaving the word of God, assail private character, as Mr. Crowell has done, because they judge out of their own hearts, and therefore take for granted that others do as they would do, under

the same circumstances, it is due the souls of men that they should be unmasked before the world. If the editor of the *Watchman* only had the moral honesty, that the editors of the *Puritan*, *Post*, *Bee*, *Mail*, *Emancipator*, *Investigator* have, he would do us justice as they have done. But before he can do this, he needs to become an honest man, a lover of truth and justice.

Sign of the Son of Man.

A brother wishes for our views respecting the sign of the Son of Man. We cannot say that we have any evidence sufficiently conclusive to demonstrate to our own mind the precise nature of what this sign will be. We are also so fearful of speculating upon the word of God, without having the express declarations of scripture to sustain us, that we have been slow in giving our views respecting it. Our private opinion is, that the sign of the Son of man in heaven may be the evidence either visible or invisible, that he has left the mercy seat, and reached the lower heavens just ready to be revealed like the lightning's flash, and which will be sufficiently apparent to all immediately preceeding the Advent, to fill the hearts of God's children with joy, and to cause the wicked to cry to the rocks and mountains to fall on them. The saints will be caught up to meet Christ in the air; and he will then descend on the mount of Olives, and ALL the saints with him. It may therefore be that the sign in heaven before his coming, synchronises with the saints being caught up to meet the Lord; and that his coming which follows, synchronises with his descent on Mount Olivet.

Another view which is well sustained by evidence, is, that when our Savior referred to the sign of the Son of Man, he referred his disciples to their second question in Matth. 24th. They had inquired when Jerusalem should be destroyed; and what should be the sign of his coming, and end of the world. In answer to the first question, he gave them the evidence of Jerusalem's destruction; and then, in answer to their second question carried them down to the world's end, and gave them as signs of his coming and end of the world, the darkening of the sun and moon, and the falling of the stars, and exclaimed "then," when those things appear, "shall appear the sign of the Son of Man in heaven," or then shall appear the sign of my coming and end of the world, "and then," when those signs have been seen, "shall they see the Son of Man coming," &c.

Amid all the various opinions on this subject, we are constrained to believe that one of the above must be the true view.

"NEBUCHADNEZZAR'S DREAM OF THE GREAT IMAGE. No. 2. By George Bush, Professor of Hebrew, New York City University." Press of Harper and Brothers, Cliff St. New York, 1844. Price 25 cts.

We have received a copy of the above No. by the politeness of the author, who gives in it a critical analysis of each text as he proceeds, in connection with the original Chaldee, the Greek of Theodotion and the Vulgate versions, in connection with the common English version. This is a work of rare ability, displaying great research and much critical acumen. The author sustains us fully until we come down to the fifth kingdom, which he places in the present state of the world, but under a highly perfected state of things which he supposes will continue forever. This is the ground which all will finally be obliged to take, who persist in denying the personal Advent of Christ. If there is such an event ever to take place, it must be in this age of the world. Those who defer it far in the future, must be driven to a denial that it will ever occur. There is no middle ground. There is no other alternative.

The work before us endeavors to show that the breaking of the image by the stone is a very gradual work; but we are unable to see the force of the

argument for such a conclusion. The following is the author's recapitulation of his exposition of the second chapter of Daniel. He says:

In conclusion, let us follow the example of Daniel on another occasion, and "write the sum of the matter" in a general recapitulation of the main results.

(1.) The vision of the Great Image accorded to Nebuchadnezzar was a divinely inspired vision, extending down in its prophetic reach to distant posterity, even to "the time of the end," or the grand consummation announced under the seventh trumpet of the Apocalypse, when the kingdoms of this world are to become the kingdoms of our Lord and of his Christ.

(2.) The four kingdoms represented by the four metals, are the four great empires which occupy so prominent a place in the history of the world's bygone ages, viz., the Babylonian, the Medo-Persian, the Grecian, and the Roman.

(3.) The grand moral drift of the vision is to exhibit an imposing and striking emblem of the long line of despotical governments which have lorded it so disastrously over the human race, from the most ancient periods of its history.

(4.) The Stone cut out of the mountain without hands, is the mystical designation of Christianity, or the "kingdom of heaven," deriving its origin from the Jewish nation, and which is destined to supplant and do away all systems of mere secular sovereignty, which are opposed to its essential spirit and aim.

(5.) The action of the smiting stone upon the image, denotes a gradual and not a sudden overthrow of the empires thus prophetically doomed to destruction. The process of demolition commenced at the ushering in of Christianity during the reign of the earlier Roman emperors—was continued down through the subsequent epochs of that power in its divided and dismembered state—and is still going on among the prominent nations of modern Europe, which in their origin and continuance form the ten toes of the visionary image.

(6.) From distinct chronological data elsewhere afforded and to be hereafter considered, as well as from the obvious indications of Providence, the conclusion is irresistible, that we have reached at this day the borders of that grand transition period, which is to be distinguished by the passing away of the ancient dynasties of the earth, and the introduction and establishment of a new and happier economy, which is to be at once universal in extent and unlimited in duration;—an order of things, however, which is to be ushered in according to the ordinary analogy of divine Providence, and not by miraculous interpositions. "Even so, come, Lord Jesus; come quickly."

On seeing a request in the *Investigator* a week since, to hear from brethren Snow, Mc'Murray, and Adams, we sent a copy of brother Snow's experience in the *Advent Herald*, of Feb. 28th, 1844, to the *Investigator*. The next number of that paper contains the following.

"BROTHER SNOW."—In answer to our request that this gentleman would send us an original article relating the process of his conversion from Infidelity to Millerism, we have received from some unknown quarter the *Advent Herald* of February 28, containing his remarks at a meeting held in the Tabernacle about that time. It is true, these remarks have reference to the subject upon which information was desired; but our request was, that he furnish an article under his own name. We prefer this method, because we wish to hear direct from the gentleman himself; though if he, in a note addressed to us, will endorse with his signature the correctness of his printed speech, it will answer the same purpose, and we will then publish it, but we don't like to trust altogether to a reporter.

SECOND ADVENT CONFERENCE.

If time continue, there will be a Second Advent Conference, near Watterloo, Shefford, Canada East, to commence on Thursday, Jan. 9th, 1845, and to continue over the Sabbath. The time will be occupied in preaching the word and other religious exercises. Myself, brethren Caldwell and Stevens intend to be present. The ministering brethren from Vermont or elsewhere, are kindly requested to come.

A. HUTCHINSON.
Shefford, C. E. Dec. 11th, 1844.

CHRONOLOGY.—We have received a letter from Bro. Hotchkiss, endeavoring to show a loss of one year at the vulgar era, because chronologers began the year one at the era, whereas one year would not be completed till one year from that time; and that consequently the seven times will not terminate till the present 1844. Our brother is referred to our remarks on this point in our last. He will there see that there is no disagreement as to the true termination, according to our chronology of the seven times; for we all agree that they could not terminate last year. The question is one which does not in the least affect their termination, for the Julian Period fixes that. But it is simply whether A. D. 1, begins at the vulgar era, or at one year from the point. If A. D. 1 was a *numeral*, as some have supposed, denoting 1 year from the era, it should begin at the end of that year; but as it is simply used as an *ordinal*, by all chronologists, denoting the 1st year, it must span an arch of one year from the era, being numerically complete at its termination. If a child begins its first year at its birth, then the first year of the Christian era begins at that era. An era or epoch, be it remembered, is not the first year but is the *point* commencing that year. Thus the era of Independence is not the year A. D. 1776; but it is the 4th of July, in that year, the commencement of our national year. Consequently the *first year* of our independence is not a period of time beginning *one year* after that point of time; but it spans the arch of one year, beginning July 4th, 1776, and ending July 4th, 1777, when it is one year numerically complete. Consequently 1843 years from the vulgar era, did not end Jan. 1st, 1843, as some supposed; but they ended Jan. 1st, 1844. Our brother will perceive by this, in connection with our last numbers, that we agree perfectly in *fact*. Our disagreement is in the chronological use of terms—the year A. D. 1, being not 1 year, numerically; for A. D. denotes “the year of our Lord,” in the ordinal form.

Since writing the above, the Voice of Truth, of Dec. 18th, has come to hand, which says in reference to our former article, of Dec. 11th:—“Our Bro. may be correct so far as the true A. D. is concerned; but he is certainly mistaken so far as every grand prophetic number is concerned, which commenced before the Christian era,” which Bro. Marsh claims do not expire until the present year, 1844.

We are at a loss to know what our Bro. means by our being mistaken as to the termination of the prophetic periods; for in that article we said nothing about their termination. We terminate them where Bro. Marsh does, as he will find in all we have of late written respecting them. The only question was whether A. D. 1844, was so in *fact*, or only A. D. 1843; and as far as this is concerned he admits we may be correct. If so, we agree respecting the whole question at issue.

☞ Meetings at the Tabernacle were well attended on the Sabbath. Bro. J. D. Pickands, of Akron, O., gave three interesting discourses on the duty of prayer, in reference to the Savior's coming. He goes to Worcester, Hartford, New York, &c. as the Lord may direct.

NOTICE. We are requested by Bro. Wm. S. Miller to say that a Conference is expected to be held in the vicinity of Low Hampton, on the 28th inst. Bro. Himes is expected to be present.

OBITUARY.

Died.—In North Abington, on the 19th ult., sister Sally, wife of bro. Luther Jackson, aged 42 years. The subject of this notice was a professor of religion from her youth, and uniformly evinced a love for the Saviour, which “in these last days,” has seldom constituted a prominent feature in the charac-

ter of His *professed* disciples. Nearly two years since she embraced the views entertained by those who were looking for the speedy coming of Christ, and, till her death, lived like one who expected soon to be clothed upon with immortality. She evinced her faith in the Advent *near*, by incessant efforts to prepare others, as well as herself, for the *great event*. Though she generally enjoyed very satisfactory evidence that she was a child of God, her faith in the speedy coming of the Saviour seemed to impart new vigor to all her christian graces, and to inspire her with increased confidence that there was laid up for her “a crown of righteousness,” which the Lord would give her “in that day.”

Since the last Spring, her health, which was then impaired by her excessive labors for the salvation of others, had been gradually failing, till about four weeks previous to her death, after which she experienced much physical suffering, which she endured with christian patience, longing for the hour of her departure to come. A few days before her decease, supposing the hour of her departure had come, she requested the members of her family to assemble at her bed-side, when she faithfully admonished them of the shortness of time, and affectionately exhorted them to make immediate preparation for the coming of the Son of Man. Having thus discharged her duty to those most dear to her, consisting of her husband and eight children, she felt that she had nothing to do but to wait patiently for death to summon her away. She was so much resigned to the will of God from that period, that she said she felt as if she had no family, having confidently committed them all to the care of her Father in heaven. She hailed with joy every indication that her end drew near, and when called to grapple with the last enemy, exulted in the prospect of soon being more than conqueror in a glorious resurrection, “through Him who had loved her and given Himself for her.”

In the death of sister Jackson, not only the husband and a numerous family of children have been severely afflicted, but the “Advent band” in North Abington has been bereft of one of its most valued members. While her surviving friends may appropriately inscribe upon her monument the consoling sentiment,—

“Gone, but not lost,”

may they seek to be more richly imbued with her spirit, that their “last end may be like hers.”

[Communicated.]

ENCOURAGING LETTERS.—We are greatly cheered in the midst of our toils and labors, by numerous assurances like the following, which show that the confidence of our friends is not at all abated by the attempts to destroy it.

I intend to write you again soon, and send a mite for the support of the Herald, which is now more welcome than ever. May the Lord sustain it to comfort and encourage his children, till the danger be past, and our feet shall stand “Upon the Rock of Ages, amid the promised land.”

C. M. BECKWITH.

LETTER FROM BRO. T. SANBORN.

To the strangers scattered throughout Christendom, I would say, that the members of the church of God in this place, (Eaton, N. H.) who have loved his appearing, still love it as much, or more than ever. They are still desiring a better country, that is, a heavenly; wherefore, God is not ashamed to be called their God, for he hath prepared for them a city. We are looking for it, after the fashion of our father Abraham. Yes, and we believe with all our hearts, that we are almost there.

“O land of rest, for thee we sigh.”

Like all our brethren, we are disappointed, but we still feel as much as ever like adhering to the blessed hope.

I believe with all my heart, that God is, by our disappointments, preparing a people, whose character will correspond with the fathers, that he may lead them into the promised land, with the whole faithful family. Brethren, the trial of your faith is more precious than gold that perisheth, though it be tried with fire, and it will be found unto praise and honor and glory, at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, the salvation of your souls;

yes, blessed be God, and our Lord Jesus Christ, this is the end of our faith. O brethren, be strong, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. Even so, amen.

T. SANBORN.

Eaton, N. H., Dec. 8, 1844.

LETTER FROM BRO. DAVID BATES.

BR. BLISS—I rejoice that we live at this important period, when the good Lord is with us in power in this place. The faith and confidence of the believers in the speedy coming of the Lord were never stronger than at present. We have had blessed times the past season. While believers were comforted and made to rejoice in the blessed hope, a few souls have been converted and made to rejoice in the love of Jesus, and are striving to make Heaven their home, and trying to do all the good they can, by obeying all the commands, that they may have right to the Tree of Life, and enter through the gates into the City. Oct. 24th, eight happy souls were buried with Christ, by Christian Baptism, by Bro. Hastings, and it was a time of refreshing from the presence of the Lord, and we are holding on by faith and waiting for the promised inheritance in the new Creation; when the last falling tear will be wiped away and death forever fly; when the Tabernacle of God will be with men, and he will dwell with them and they shall be His people, and God himself shall be with them and be their God in that day. May we so live that we may say, Lo this is our God for we have waited for him. As ever, looking for the blessed Savior,

DAVID BATES.

Blandford, Dec. 10th, 1844.

SENTENCE OF SUSPENSION.

Passed upon the Right Reverend Henry Ustick Onderdonk Doctor in Divinity, by the House of Bishops, in General Convention assembled, October 21st, 1844.

The Rt. Reverend Henry Ustick Onderdonk, Doctor in Divinity, having acknowledged himself the cause of reproach and injury to the Church, and having submitted himself to the judgment of the House of Bishops, in General Convention assembled; the said House does hereby adjudge, that the said Henry Ustick Onderdonk, Doctor in Divinity, be suspended from all public exercise of the offices and functions of the sacred ministry, and in particular from all exercises whatsoever of the office and work of a Bishop in the Church of God; and does accordingly so suspend the said Henry Ustick Onderdonk, Doctor in Divinity, and declare him suspended, from and after this 21st day of October, in the year of our Lord one thousand eight hundred and forty four, from all public exercise of the offices and functions of the said ministry, and from all exercise whatsoever of the office and work of a Bishop in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. PHIL. CHASE, Senior Bishop,

FALL OF MAHOMETANISM.—It is worthy of remark, says the Dundee Warder, that the present is, in Mahometan apprehension, a year of fearful omen to all the followers of the prophet. The tradition universally prevails among them, that after an endurance of 1260 years, the influence of the Crescent should pale and darken before the rising glory of the Cross; and the present, according to Mahometan computation, is the twelve hundred and sixtieth year from the Hegira.—This tradition, probably derived from prophecy, through some of the earlier Christians, seems in a fair way of fulfilment. The Turkish empire survives only by the sufferance and through the mutual jealousy of Christian powers. The energetic fanaticism which for many centuries rendered its armies the terror and scourge of Europe and the world, has long sunk into helpless inanity and decay.—In Morocco, more of it still survives; but there, too, we perceive its longer existence to be threatened by the grasping ambition of France, and it may be, that before the fated year expires, there, also, it shall have received its deadly wound.

The Chicopee Camp-meeting—

INSINUATIONS OF THE CHRISTIAN SECRETARY.

To whom it may concern. In looking over this paper of the 11th inst., I discovered that this Christian Secretary was suspicious that this Camp-meeting was a source of profit to Mr. Himes, from the collections and jewelry there taken. I feel it my duty to give the public the facts in the case. For I think I can do it to the satisfaction of all that will be satisfied with the truth. To those that love falsehood and error better than truth, I have nothing to say. I had the charge and oversight of both the Methodist and Advent meetings held here that year, as far as the money matters were concerned. When the "Miller Meeting," so called, was contemplated in this vicinity, I was consulted as to the propriety of holding it on the same ground, which I then had a lease of, for the Methodist meeting. At first I objected, having no confidence in the doctrine: but after a little consideration, I agreed that if the "Millerites," so called, would pay me 25 dollars towards defraying the expenses of our, the Methodist meeting, they might have the ground after we had done with it. They agreed to give it; and the notice of their meeting came out, signed by a committee of seven. Among the other names was mine, which I objected to; but the remainder of the committee insisted upon my accepting this office, as I had all the leases, for which they agreed to pay me, and for my services 25 dollars. So I consented to serve. This, as all may see, placed me in a situation to look after the money matters; for I was responsible for all the lumber, oil, officer fees, labor, and other expenses, together with my own wages, and which amounted to nearly 200 dollars. An account of all the expenses of the meeting, after it had been examined by the committee, was given to Mr. Himes, by me, in a bill of particulars of each item, with the exception of a small bill, for getting the tent from Albany here, which I saw handed to him by the tent Master. I saw the amount footed. I do not recollect the exact amount; but it was a little more than that of the Methodist meeting, which was 215 dollars, 31 cents. I think the amount of every collection, which was six or eight, was handed to me; and I know positively that there was not enough to foot the bill. The jewelry was appraised by a man in Hartford, unknown to me at that time; it was set down at the appraisal; and I recollect that after it was appraised, some of the friends of those that gave articles of jewelry, came and demanded them again, and they were given up. It therefore cannot be that Mr. Himes, at that meeting, made anything in jewelry; for he took it at the appraisal, and then gave a number of articles back; and he also paid me nearly 60 dollars, I think, which was lacking from the contribution to meet the expenses. Calling the jewelry the same it was priced at, there remained a balance for somebody to pay me, which I was not backward in attending to, not being identified with them. After all my determination not to lose anything myself, I had a bill to foot, to the amount of \$19.65 cts; but which I have no doubt Mr. Himes would have paid, had I seen the mistake in season to have it corrected. The circumstances that occasioned the loss on my part, were these. The bill of officer's fees, for which I was responsible, was 10 dollars more at this meeting, than at the Methodist meeting. The officers not being present, I called their bill the same as I paid the week before. These officers can be consulted as to the truth of these statements; for they both reside in this town. Mr. Rice, the High Sheriff, and Mr. Chapman, are the men. I had to pay also a mistake of \$9.65 cts, to Elihue Adams, the owner of the ground. So much was my clear profit. I did however receive the pole on which the great tent was raised, and sold it for about \$2.00. If the Secretary grudges us the profits of that meeting, I wish he may have my part of it; and I think Mr. Himes would like to present him with his.

What I have written, I know to be true. I have been thus particular, because there have been such willful falsehoods in circulation, respecting that meeting. If the Secretary wishes to publish truth, he has now an opportunity. The devil should have his due. I would as soon make these statements for the Secretary, under like circumstances, as I do for Mr. Himes. When I know that a man is injured without a cause, I feel it my duty to correct it, as I have in these statements. I one day expect to meet this, my testimony, at the Judgment, and the friends or enemies of the cause may make what use of it they please. I feel myself clear before God. Yours,

HIRAM MUNGER.

Chicopee Falls, Dec. 16th, 1844.

The Martyrs.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 4-6.

To whom does "they" in the first verse refer? Evidently to a class described in the preceding chapter, "the blessed," who are called unto the marriage supper of the Lamb—the armies of heaven which follow the Word of God upon white horses, clothed in fine linen, white and clean.

Those who are to reign with Jesus, are described as having suffered martyrdom, and as having had no sympathy with the beast or his image.

But will none but martyrs reign with the Lord? Who are the "blessed and holy" that shall be priests of God and of Christ, and shall reign with him? In Rev. vii., we find the whole company of the redeemed arrayed in white robes, and the Revelator is informed by one of the elders that "these are they which come out of great tribulation;" they alone will reign with Christ, and are martyrs, since they counted not their lives dear unto them. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. Paul says, if we suffer with him, we also shall reign with him. To suffer with him, is to follow him whithersoever he goeth, like the apostle to "the daily."

It is evident that those who "live the life that they live in the flesh, by faith in the Son of God, or whose life is hid with Christ in God" will wear the martyr's crown. For "they always bear about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their mortal flesh. For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

Therefore it is that we are to fear none of those things which we may suffer, although the devil should cast some of us into prison, and we pass through great tribulation. The Blessed One who died for us, is saying to us for our encouragement, "be thou faithful unto death, and I will give thee a crown of life." "Hold fast that which thou hast received, that no man take thy crown." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "Blessed is that man that endureth temptation: for when he is tried, he shall receive the crown of life."

Those in every age who stand stiffly for the truth, and who, in serving God, take their lives in their hands, surely to yield them if required, may be said to be "beheaded for the witness of Jesus, and for the word of God." They are the tried people, persecuted for righteousness sake, and hated of the world, because they sympathize with Him whom the world could not receive, they are "for his sake killed all the day long, they are accounted as sheep for the slaughter." These worship not the beast, neither his image, neither receive his mark upon their foreheads, or in their hands, these will live and reign with Christ a thousand years.

These being called to the Marriage Supper of the Lamb, are robed in wedding garments, and keep them undefiled—of them the Bridegroom says "they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white garment: and I will not blot his name out of the Book of Life, but I will confess his name before my Father, and before his angels."

"He that lives the life that is by faith in the Son of God," has not "the fear of man" before his eyes, by which only could he be snared to deny "the testimony of Jesus and the word of God" in order to save his life.

To those who are looking for the appearing of God's Son from heaven, the question very naturally arises, What are the qualifications requisite to see him in peace? They are no less than complete martyrdom to everything worldly, nothing less than a dying to self and pride, and everything that is opposed to a Christ-like character. We must be martyrs in the highest sense of the term—die daily, being crucified to the world. As it is said, "Blessed are the dead which die in the Lord," and this is evidently spoken of those living immediately pre-

ceding the coming of the Son of Man. See Rev. xiv. 13.

What a glorious privilege this of living dead to the world, and alive to God! For those who have thus hidden life, and "remain unto the coming of the Lord" what a glorious destiny! They are of the hundred and forty and four thousand, who stand with the Lamb on Mount Zion, having his Father's name written in their foreheads. They are called, and chosen, and faithful—they are the virgins. (Rev. xiv. 4. Matth. xxv.) who went out to meet the Bridegroom, and with lamps trimmed and burning, wisely waited till he appeared.

If then we have the precious faith which will endure trial and "overcome" the world—the faith which "will be found unto praise and honor, and glory at the appearing of Jesus Christ, it is the faith that quails not at prison or death, "having respect unto the recompense of reward."

Such faith would lead us, being "tortured not to accept deliverance, that we might obtain a better resurrection." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." E. C. C.

LETTER FROM BROTHER H. HAWES.

BROTHER HIMES:—Dear Sir. Perhaps I ought to apologise for not having written you ere this. But to confess the truth, I have been at a loss what to write, or how to address you upon the great cause in which you are so zealously, and I humbly hope, profitably engaged. No one of your readers has watched the movement of the Advent cause, for the last two years, with more intense interest than myself. To hear it reproached, is to me, at all times, like hearing my blessed Savior himself spoken against.

I have no hesitation in believing it a Bible doctrine; and I must regard it as one of the most precious doctrines there found. I have reason to believe that the day of judgment will show that your labor in this place was not in vain in the Lord. A very great solemnity upon the community was the evident effect. Universalists were evidently alarmed. This led to one of the ablest of their number being procured to lecture against the sentiments you had advanced. The effect upon the community was directly the opposite of that which followed your labors. The object of his first lecture, was to ridicule the idea of Christ's appearing soon; and in his second, he attempted to show that such an event need never be looked for, and that to expect it, was folly in the extreme. Such an amount of grossly absurd, and ridiculous trash, I never before heard from any man, with the Holy Scriptures open before him. When he had closed his rude and ridiculous harangue, it was easy to show, that according to his views, the whole world has been for the last eighteen hundred years without a Bible, (No one will think me severe, in styling his performance a ridiculous harangue, when I mention the fact, that after his first effort, one of his friends admonished him, saying to him, that the people of this place would not be ready to approve of so much actual levity, while occupying the sacred desk.) His attempt was to make all the threatenings both in the Old and New Testaments, apply to the notion of the Jews, to show that the judgment was past, and also the resurrection, &c. &c. But all this you have often heard from them yourself. The effect was to establish my own mind more fully, if possible, in the word of God. From a sense of duty, I was compelled to declare openly and boldly my serious conviction of the truth of the Advent doctrine; and the near approach of the day of judgment. Although I never felt prepared to say that I knew the definite time. This exposed me not only to the contempt and ridicule of Universalists, but also of ministers of other denominations in this community. But all that, I could well afford to bear, for God was signally with me. The result was a most precious and glorious revival of religion, which terminated in a very large and valuable accession to the church under my care.

There has been, in this place, as in others, a variety of opinions concerning the Advent doctrines. Some points connected with them have not been readily embraced. But I am happy to say, that I think there is a spirit of Christian candor exercised concerning it, at this time, with a large part of the church. For one, I am prepared to say, that I have done my utmost to discover wherein

the doctrines usually advocated in the Advent Herald and Midnight Cry are not according to the Scriptures; but I feel it my duty frankly to confess, that the more I peruse them, and examine them in the light of the scriptures, the more I feel established in their favor. If the momentous event in which all the inhabitants of earth are equally concerned, is near, even at the door, the Lord knows that I wish to be sensible of it, and I also wish others to be, and what then is to prevent any understanding reader of the Bible from thinking so. I confess before God and man, I am unable to see. In my eagerness to know and embrace the truth, and the whole truth as it is in Jesus, I have carefully and diligently examined everything with which I have met, on both sides of the great question, whether the end is near; and I am constrained to say, that my conviction is, with those who believe in the "Coming of the Just One," and that ere long. With the literal return of the Jews, with the Temporal Millennium, or with the entire conversion of the world, I have no faith whatever.

Was I writing to one who needed instruction, I should particularize and show my reasons from the scriptures for my avowed belief; but in this hasty communication to you, I need not do it.

I appreciate your paper much. I often lend them, and also give them away. I have never received one to which I attach more value, than I do to the one received to-day, of Dec. 4th. I wish every man and woman in the state might have a copy of this number.

H. HAWES.

Newcastle, Maine, Dec. 14th, 1844.

LETTER FROM BROTHER T. COLE.

Dear Brother Himes—As my dear Brothers may wish to know how the cause of our Divine Lord is prospering with us in this city, we are happy to inform them that there is a goodly number that are still looking and waiting, with a daily expectation that their promised King will come; some indeed have turned away from the truth unto fables; but so our Lord has told us it should be; and we need not wonder when we see his word fulfilling. Our opponents have represented us as dead, yea, twice dead and plucked up by the roots, destroyed and annihilated, but what now troubles them the most of all is, that we don't stay destroyed. Several of our city clergymen have preached the funeral sermon of Millerism, (as they call the coming of the Lord); but whether dead or alive, it so troubles them now, that they have to battle it every Sunday; and we are inclined to think, should time continue awhile, they will get tired of preaching at the funeral of this (so called) Millerism, which refuses to be buried, although so oft pronounced dead.

Well, it is hard fighting against God, and we fondly hoped ere this they would see the omnipotency of truth, and cease their unequal warfare; but it seems very evident that their day has past, their doom is sealed, and oh, what a thought that this world has had its last warning, and is soon to receive its last cup. Oh, how bitter the cup that God hath prepared! and yet how completely at ease are the world and the church! The antediluvians, Sodomites, and inhabitants of Jerusalem, felt no more secure, probably, under the threatenings of Jehovah, than do the present generation under the present truth. How completely do many of the Protestant churches, as well as the Papists, fulfil that word "I sit a queen, and am no widow, I shall see no sorrow," decked in scarlet and costly array, adorned with precious jewels, yet forgetting that there is blood folded in their skirts. My soul trembles in view of their awful destiny; but they have chosen their way, and God has chosen their plagues; and those plagues must come as surely as that there is a God, whose words they have contemned. Let not my soul come into their secret, nor mine honor be united to their assembly.

My Dear Brethren, let our sympathies be with that dear Saviour, who receives so little

sympathy from this generation. Let our hearts and hopes centre in him. He is worthy. He will come. My soul believes it without a doubt. We have seen that our opponents, learned or unlearned, cannot point to one word in prophecy that is to be fulfilled before he comes; and so let us watch and wait, and live for that day, when he shall show who is the only Potentate, the King of kings, and Lord of lords.

TIMOTHY COLE.

Lowell, Dec. 11th, 1844.

LETTER FROM BRO. L. CALDWELL.

Dear Brother Himes—I am in Canada feeding the lambs and sheep of Christ, with meat in due season. God's people here are strong in the faith, and in the love of God, and patient, waiting for Jesus.

We ought to account that the long suffering of God is salvation, and improve it as such.

I have visited, in company with Bro. N. Stevens, the Advent bands in Stanstead, Hatley, Bolton, Shefford and Melbourne. Bro. Hutchinson is at Shefford, strong in the Lord; they have a large band at that place. At Melbourne our dear brethren are all firm in God, although passing through trials. Bro. Lothrop has been driven by the persecution from them. He was formally a Baptist preacher. Our brethren in this part of the Province are all firm, and rest on the promises of God, knowing, that if they keep the word of his patience, He will keep them from the hour of temptation that is coming on all the earth. We have need of patience at the present time.

It, however, is singular that the preachers and people who say we are crazy, and fools, and fanatics, are so very desirous of getting such characters into their churches. Let us trust in God. My soul is stayed on God and his word. Let us keep humble.

Yours, in hope, LUTHER CALDWELL.

Stanstead, L. C., Dec. 5, 1844.

BROTHER A. STOWE writes:—Notwithstanding the time has passed, when we expected the Lord, the faith of this little band, so recently converted to the advent cause, has not suffered by this trial: they remain settled and grounded in the faith of his immediate coming. Our meetings, which have been attended four or five times in each week, possess great interest, and Jesus has verily been in our midst at every meeting, and often fills our souls with an indescribable glory. A brother in the neighborhood has kindly opened his dwelling-house for meetings, and Dr. Sawyer is now laboring with them. The brethren at Richford and Montgomery are likewise now sharing a great blessing; many have recently joined them, rising of sixty have recently been baptized, in this immediate vicinity. At Montgomery we have been driven from our regular place of worship. But like the apostles, when we are persecuted in one place, we flee to another. We are inclined "not to forsake the assembling of ourselves together," but rather to exhort one another, and so much the more as we see the day approaching. We feel that He that shall come, will come, and will not tarry, and that the just shall live by his faith.

The religion of Jesus is good. Praise God forever for such religion. I am resolved to look for my Savior. I am glad that I looked for him in '43. I praise God that I expected him on the 10th day of the 7th month. It filled my soul full of glory, which I still retain; and my faith in his immediate coming is not in the least shaken by the passing of the time. May we abide in him, that we may have confidence before him at his coming.

ALBERT STOWE.

East Berkshire, Vt., Nov. 25th, 1844.

LETTER FROM SISTER S. HASKINS.

Well, dear brothers and sisters, here we are in this wilderness world, contrary to our expectations to be sure, but not against our will, for God's children know no will but his, and we feel that that is good, be it ever so crossing; yes, the more so the better, for trials of faith only draw God's children nearer to him; and as the apostle says, "the trial

of our faith worketh patience, etc." Bless the Lord, then, for the trial of our faith which we now endure; it has shaken off some false and faint hearted ones, and the position in which we now stand, has no charms for any I think, who are not willing to be accounted *perfect fools*, in the eyes of the world; for though it is as clear to our spiritual eye as the sun in its meridian glory is to our natural one, that the Lord Jesus Christ is about to be revealed in all the brightness of his Father's glory, still it is equally evident how *exceedingly foolish*, this faith must seem to the unbelieving world, that time after time in which we had been so confident, should come to naught, and yet we still persist in maintaining our ground that *the Lord is coming*. I can give glory to God from a full soul this day, that I am among the number who are looking for and loving the appearing of Jesus; and well I may, for according to God's word, there is a crown laid up for me. Is it not comforting, dear brethren, in this little hour of trial, that there is a crown laid up for all who love the appearing of the Lord? This *very* love in our hearts is a crown of glory even in this sin cursed earth. Oh what will it be in the world to come.

All I thought of when I took up my pen, was to speak of the *sure faith* which I and all our little band now feel that the Lord is coming, which speaks loudly of the goodness of God to us, for it proves to us that it is such faith as God has ever given to his children, and such as the world can neither give nor take away. Sure, if ever God's little flock had reason to bless and praise the God of their salvation, it is now, when our God who pities us even as a Father his children gives us all these trials to prove our faith and perfect it.

Let us then, brethren and sisters, rejoice in tribulation, and in all things give thanks, as Jesus has said "rejoice and be exceeding glad when men shall say all manner of evil against you *falsely* for my sake." I should like to know where there is one looking for Jesus, who cannot rejoice now? I thank the blessed Jesus for these words, for if it were not for them, I should be afraid I was wrong in feeling such joy as I do when I hear the outrageous falsities with which every mouth is loaded, about the "effects of Millerism." They cannot think or speak worse of us than they did of our Lord and Master, and what adds to the glory on our part, is, we hail all these things as signs of Jesus near, or otherwise they do not seem worthy of note.

Oh let us be careful how we take hold of the world again. It is a time when we need to have strong hold upon God, and let us give good heed to those words, of him who taught as never man taught, "seek ye first the kingdom of God, etc." Now here is a promise that will never fail one of God's children, for the mouth of the Lord hath spoken it. I thank God I feel no concern for those who have sacrificed worldly goods, if they have done it for truth's sake; the greater the sacrifice the better, for Jesus says in this world they shall receive fourfold, and in the world to come "eternal life." It is comforting in reading God's word, to find that he has ever dealt with his children as he has with us, leading them but one step at a time. Daniel, when he did not understand his vision, set his face with prayer and supplication toward God: let us do the same.

Elijah, who is a type of the changed saints, was sent step by step to the chariot of fire, and it appears to me that we have passed the last place which shall be appointed to us; and like Elijah, as we walk along and talk, we shall soon meet the chariot, which will bring us to the city of our God. Indeed I have hoped much while writing, that these lines would be in vain. Bless God for the hope, but if time does last, I wish to let our brethren and sisters know that our little band are strong in the faith, looking daily for our King of glory. I do hope, if we see another Herald, we shall hear from our brethren scattered abroad; it is always pleasant to hear good tidings from our kindred in the flesh. How much more precious are such from our kindred in Christ; for his own dear sake such tidings receive a hearty welcome in our hearts. Your sister in the blessed hope. S. HASKINS.

Waterford, Nov. 10th, 1844.

P. S. A visit from some of the Advent brethren, should time continue, would be like water to the thirsty earth.

"Fret not thyself because of evil men, neither be thou envious at the wicked."

The Watches of the Night.

We have received several communications respecting the Watches of the Night, referred to by our Savior in the gospels. The following communication presents the sum of the several communications on that subject. We are, however, constrained to acknowledge that the arguments to make those watches chronological, are not sustained by sufficient evidence to demonstrate their correctness. If July was midnight, the sun should have arisen on the 10th day of the seventh month, so that they would all be past. It is nevertheless a *watching time*.

DEAR BRO. HIMES—I enclose for you one dollar, to be applied on my subscription for the Herald. Its arrival has always been hailed with satisfaction and delight, but especially so, since the "tenth." I admire the upright and manly course you have pursued in opposing error, and the fearlessness with which you defend "The faith delivered to the saints." May you be sustained in publishing the Herald until "the end of the Days." Is not this Jewish year, commencing last spring, the prophetic day, (evening morning) spoken of in Mark xiii. 32? And is it not the day after which the prophetic periods seemed to terminate, through which, so far, we have been mysteriously led? Is not Mark xiii. 35, a prophetic evening morning? and as the cry was to be made at midnight, in the tarrying time, have we not passed the first, second, and third watches? are we not now "in the morning," and may we not with some degree of positiveness look for the master before the commencement of another evening? Surely the movement in the last cry was like the Son of Man sitting on a cloud, with a sharp sickle, reaping that which was ripe; but in that reaping there is no gathering expressed? and the wise virgins still needing their oil, shows them to be still in a state of probation; for had He then come, their faith would have been changed to sight, and the parable would not have been made perfect. I regret to learn that any of our brethren should so far renounce their faith as to decline sustaining the Advent publications. Having arrived at the borders of the promised land, the prospect must be dreary indeed, to take up their march back through the wilderness. We ought now "to give the more earnest heed to the words which we have heard," and "fear lest a promise being left us of entering into his rest, any of us should seem to come short of it." May the Lord give us all grace to keep the word of his patience, that we may meet him in peace. Truly yours,

FRED'K A. REW.

Newark, Wayne co. Dec. 11, 1844.

Christian Remarks.

The following candid and Christian remarks are from the "Christian World," a Unitarian paper of this city. Would that all who are called by the name of Christ, would speak and write with as good a spirit.

Whether Mr. Miller is a true expounder of the prophets or not, you know that your time on earth is short. 'Watch and pray is the exhortation to every soul. Do not become cold, formal and heartless in religion, because of this reprieve or delay. Multitudes have left the world since the alarm of its approaching ruin was sounded, and before the fatal day had come. A little while and your connexion with the world must be dissolved. Will you relapse into a negligent and sinful state, because your term of probation is lengthened out? The voice to you and to all is, 'Be ye also ready, for in an hour ye think not of, the

Son of Man cometh,' You were diligent to prepare for your ascension, which you imagined would have taken place ere this: will you not be equally diligent to prepare for death and eternity, which are solemn realities? Because this has proved a false alarm, do not in future slumber on at your post, as though you had nothing to hope or fear. You have still a soul that demands your care; and it is just as certain now that you must meet the Lord, as it ever was. If fear has turned your attention to religion, let not a removal of that fear tempt you to renounce your religion. May this season of terrible apprehensions prove a lasting blessing to you!

We have also a word of caution and of counsel for those who have treated this subject,—namely, the second advent of Christ, with levity and raillery. For ourselves we have not believed in Millerism, nor have we been at all disposed to treat the subject with derision, or to make it the theme of our wit and mirth. We could not forget, while others laughed and mocked, that it might very possibly be true, that to us the end of all things earthly was at hand; and that ridiculing the opinions of Mr. Miller might lead us to ridicule momentous truths. As for you, you did not believe that the Saviour was shortly to appear, and receive the saints to glory, and doom the sinners to destruction. You laughed at the notion of such an event. Time has showed that they were deceived who expected such things then. And will you still laugh and triumph as those who have gained the victory? Will it not become you rather to consider now what would have been your condition, had that day come, as many anxious souls thought it would? Were you prepared for such a tremendous event? If you were not, be thankful for God's preventing and sparing mercy. The warnings and exhortations of the Millerites have been powerless on you, if they have not hardened you in sin. Be entreated now, to listen to the warnings and exhortations of the gospel.

Many of those who ridiculed Millerism have already been summoned away. And whether the world is purified or consumed by fire this year, or never, it cannot be your habitation long. In a few months or years at most, death will thrust you out of it, and you must stand before the judgment seat of Christ, and be judged according to your works. Are you prepared for such an event? If you are not, let Millerism alone; and prepare to meet your God in peace. And if you are among those who are looking for a new heaven and a new earth, wherein dwelleth righteousness, to jeer and scoff at the delusions and errors of others, will not be likely to strengthen your faith, or to promote your growth in grace; but will tend to sear your conscience and harden your heart.

BRO. WILLIAMSON writes:—"The brethren are inquiring Why don't some of the brethren call this way? I have to tell them, Some of the brethren stay at home. Why? say they. Because they think there is no more they can do. They want our lecturing brethren to come and comfort them 'with these words.' Brethren, come out to work for God, not to battle, but to comfort. Your help is needed, your comforting voice is called for.

'Hark! the onset! will ye fold your
Faith clad arms in lazy lock?
Up, O up, thou drowsy soldier;
Worlds are charging to the shock.'

BRO. BLISS—In all the history of the Advent cause since its rise, our present position is the most enviable. Short of the kingdom, I would not exchange it for the coffers of Europe, or all the gold mines of South America. No, no; hold on a little longer and he who sits on the throne will say, 'Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.' Bro. Miller's letters are doing good, the brethren and sisters tell me. I have been having a feast while

reading bro. Miller's letters, the last one especially. 'I was hungry and ye gave me meat; inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Somebody will have the reward, and bless God, I believe we shall share with bro. Miller in this reward. I mean to leave the fore part of next week for New York and Philadelphia.

M. WILLIAMSON.

Providence, Dec. 14th, 1844.

We hope our lecturing brethren, while on their visits of mercy, will not forget to visit Ticonderoga, N. Y., where they will be received thankfully.

M. W."

Foreign News.

The arrival of the last British steamer brings us but little intelligence. We cut the following from Willmer's European Times:

Attention continues to be fixed upon the feverish state of Spain, the fulfil transitions of which show symptoms of that smouldering volcano that every day threatens to break forth, and reduce the elements of society to chaos. Zurbano has been obliged to abandon the field, and take refuge in flight. But this insurrection, although unsuccessful, is only one of the signs of the diseased state of the country. The old Carlist may yet prove an "ugly customer" to Narvaez. The trial of Prim has ended, as every one anticipated it would, in his conviction. He has been mildly dealt with; his life has been spared, and he is to be immured for six years in a fortress.

The Russians, it will be seen, so far from being able to put down those hardy mountaineers, the Circassians—a work in which they have been so fruitlessly engaged for many years, and which has cost them so much blood and treasure—are in a fair way of being themselves put down in that quarter. The spirit which animates freemen, fighting for their homes and liberty, is, it would seem, when put to its tension, capable of achieving what would otherwise appear to be beyond human power.

The French Chambers are to meet on the 26th instant, and the British Parliament on the 4th of February next.

Letters to Dec. 21.

S Haley by pm \$1 pd to end 7v; F A Rew by pm \$1 pd to end 8v; J Heath Jr by pm \$1 pd to 184 in vol 8; A Mix by pm 50 cts pd to 132 in v 5; F F Keyes \$1 pd to 189 in v 8; O Bowley \$1 50 pd to middle v 9; Julius Hewes \$1 pd to middle v 9; E Mc Ginley by pm \$1 pd to 215 in v 9; G S Wood by pm \$1 pd to 215 in v 9; J S Bassett by pm \$1 pd to 215 in v 9; D M James by pm \$1 pd to 215 in v 9; J Umbuhnd by pm \$1 pd to 213 in v 9; M Thayer by pm \$1 pd to end 8v; F Senior by pm \$1 pd to end 8v; D Goodnough by pm \$1 pd to middle 8v; D Mixer by pm \$1 pd to end 7v; S Sissons by pm \$2 pd to middle 10v; F Oatley by pm \$2 pd to end 9v; E Phelon by pm \$1 pd to 215 in v 9; Wm McCoy by pm \$1 pd to 207 in v 9; H Stow by pm \$1 pd to 203 in v 9; D Smith by pm \$1 pd to 215 in v 9; D Gunn 75 cts pd to 189 in v 8; E Dickey \$1 pd to middle 9v; E Swartwout 50 cts pd to 158 in v 7; G Catlin \$2 pd to 202 in v 9; J Stockford by pm \$1 pd to 187 in v 8; D Perkins by pm \$1 pd to 215 in v 9; H Heniman by pm \$1 pd to 215 in v 9; J C Gillingham by pm \$1 pd to 203 in v 9; Mrs Shultz by pm \$1 pd to 187 in v 8; Betsey Fellows by pm \$1 pd to 216 in v 9; Sally Eastman by pm 25 cts pd to 187 in v 8; C M Fay by pm \$1 pd to end 7v; B Onthank 20 cts pd to 203 in v 9; A H Smith by pm \$1 pd to end 8v; J C Barton by pm \$1 pd to end 8v; A Cushing by pm \$1 50 pd to end 9v; Mrs C Child by pm \$1 pd to end 6v; O Grinnell by pm \$1 pd to end 8v; P W Peirce by pm \$1 pd to end 8v; H Simmons by pm \$1 pd to end 8v; S B Clark by pm \$2 pd to 215 v 9 2 cts; J Rundlett by pm \$1 pd to end 8v; D Morrison by pm \$1 pd to end 8v; C B Kendrick by pm \$1 pd to end 8v; R Thayer 50 cts pd to end 8v; A H Smith \$1 pd to end 8v; Catherine Bond by pm \$1 pd to 213 in v 9; W A Garlick by pm \$1 pd to end 7v; A Newton by dm \$1 pd to end 9v; A Geer by pm \$1 pd to end 8v; S Geer jr by pm \$1 pd to 216 in vol 9; E Hamlin by pm \$1 pd to end 8v; H Reynolds by pm \$5 pd to end 8v; S Cressen by pm 50 cts pd to 200 in vol 9; Sam Fellow by pm \$1 pd to middle 9v; N P Denny \$5 20 pd to end 8v; A W Brown by pm 50 cts pd to 202 in v 9; W Howard by pm 50 cts pd to 202 in v 9; C White by pm \$1 pd to end 8v; M P Chesley by pm \$1 pd to middle 5v; Dea Cady's Este \$260 pd to 185 in v 8; H B B Collar by pm \$1 pd to 215 in v 9; Mrs Page by pm \$1 67 pd to 158 in v 7; J Libbey by pm \$3 pd to 202 in v 9; H Durkee by pm \$2 pd to 177 in v 8; J P Hall by pm \$1 pd to 204 in v 9; J Thomas 50 cts pd to end 8v;

F E Bigelow; F A Rew; P M, Shelburns Falls, Ms, \$3 books sent; Geo P Martin \$1; Mrs Marston \$2; E Baker \$1 for Mid Cry; M Williamson; T E Jacobs; H Munger; C B Hodgkiss; J V Himes; P M, Sandy Hill, N Y; P M, Centre Ossipee, NH; Sarah A Sanderson; T C Severance; J D Pickands; E C Clemens; O Hewett; P M, Natick Ms; H Y Jones; H H Gross; T L Fullock; R Shields; N Hervey; E Burnham \$15; R Hutchinson; P M, Wakefield, NH; P M, Greenwich, NY; P M, Warren, Vt; P M, Gardner, Ms; M O Payer; J D Pickands; T L Tallock; H Tanner; S L S; P M, Averies Gore, \$10; P M, Scull Shoals, Ga; J B Hathaway \$5; A Lyford; Eld Clark \$1; P Perkins 33c. J. Bolles by pm \$1 pd to 215 v 9; pm N Penobscot Me.

*See "Cry" of Dec 26 for amt pd NYork Office.

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 21.

Boston, Wednesday, January 1, 1845.

WHOLE NO. 191.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. vi. 9, 10.

"How long, O Lord, how long?"
It was in heaven
That prayerful voice was heard,
From souls forgiven.

Was heaven not enough?
Happy, secure,
Robed in eternal bliss,
Would they have more?

Jesus! they would have more—
Even in bliss,
The spirits expectant wait
More happiness:—

They wait, even in heaven,
Impatiently,
To see this troubled world
At peace with thee.

They would behold their KING,
Once crucified,
Mistrusted still, disowned,
And still denied,—

Jesus! they would behold
Thy work complete,
And misery and sin
Beneath thy feet.

And may not we, too, join
In heaven's song?
Should we alone not ask,
"How long, how long?"

"SECOND ADVENTISM."

A Sermon preached in the Baldwin Place Church, Boston, Sabbath, Oct. 27, 1844, by Rev. Baron Stow, the Pastor.

CONTINUED.

III.—SOME OF THE LESSONS TO BE LEARNED FROM THIS DELUSION.

One is, the importance of guarding well the door of the church against the admission of unstable souls, on whom we may know beforehand that little dependence can be placed.

A second is, the wisdom of avoiding those places where only the senses and the passions are addressed. The very atmosphere is be-

wildering to the imagination, and the whole mind, before it is aware, becomes intoxicated with excitement.

A third is, the extreme folly of studying into matters which God assures us he has purposefully concealed. It is more than folly; it is wicked presumption.

A fourth is, the importance of relying less upon expositors of the sacred oracles, and more on a careful investigation of the Bible for ourselves. Let our hearts be sound in God's statutes; then we shall not be the victims of any shameful delusion.

(Concluded next week.)

REMARKS ON THE ABOVE.

Mr. Stow has discovered eight "lessons to be learned" from a review of the *heresy* which we had expected to see proved such, if it could be, before the discourse was concluded. When the Adventists are shown from the Word of God, that the doctrines which they believe and advocate are not in accordance with the plain teachings of Christ and his apostles, they will cheerfully confess their error. The exact time, in which they expected the Lord would come according to promise—in like manner as he went up into heaven, has passed. In this matter they have publicly acknowledged their mistake. They have done all God has required of them. And it has been with them a subject of fervent prayer that God would preserve them from error and guide them into *all truth*. They have been always open to conviction of truth, and have asked for a more excellent way of interpreting the language of Scripture, than the one which they have adopted. Those who have opposed their views of prophecy relating to the Advent night, have themselves failed to give a more consistent, harmonious and clear interpretation of Scripture, concerning the whole subject. Many of our opponents have "beat the air" in aiming to refute what Second Advent believers never held to as any part of their faith. They have prejudged the question, and rejected the doctrine before examining the argument, and that, too, because it sprang, as they say, from a "layman of limited intelligence and abilities;" they view it as the offspring of a visionary brain. Many of them have drawn their conclusions on the merits of the question from newspaper absurdities, and thereby have led us to conclude that they have read the newspapers more than they have studied their Bibles; seizing upon the fanatical opinions and human frailties of some who have been connected with the cause, they have affected a pious lamentation over the sad *delusion* of "Second Adventism." Let the opponents to this question gird up the loins of their minds, and come to a patient and prayerful study of the subject as revealed in the Scriptures; let them produce solid arguments, in opposition to what they consider an erroneous system of interpretation, and in confirmation of a better, and the subjects of this heresy and delusion will be ready to receive instruction, let it come from what source it may, and humbly confess before God that they have mistaken truth for error. The most effectual mode of removing error was adopted by Christ. "Beginning at Moses and ALL the prophets, he expounded to them in all the Scriptures, the things concerning himself." If the disciples were in error concerning the restoration of the kingdom at his coming, they received it from the instructions of the Savior; for when they were come together, "forty days after" Christ had spoken to them "of the things pertaining to the kingdom of God;" "they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?" Does not the question show that the disciples were

instructed by their Lord, that the restoration of the kingdom would be effected by himself. They assumed it as a matter of fact, and only inquired WHEN it should occur. They were to know "the mysteries of the kingdom of God." They held to the same faith respecting it after Christ's ascension, and believed that he would fulfil his promise to Israel. Who would say that Christ left his disciples under a palpable error—a gross delusion?

From the delusion of Second Adventism, Mr. Stow has learned several lessons. He says—"One is, the importance of guarding well the door of the church against the admission of unstable souls, on whom we may know beforehand that little dependence can be placed." The Adventists have learned another lesson, viz: Matt. 18: 2-6; And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But, who-so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. John 3: 3; Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 1 Cor. 12: 12-14; For as the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. Verse 26, 27; And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. They have learned, "If we are children, we are then heirs, heirs of God and joint heirs with Christ." They have learned that "neither death, nor life, principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord." They have learned that union with Christ is not a nominal, but a real, vital union, unaffected by any earthly considerations, and severed by no human hand. They have learned that the church of Christ is "purchased with his own blood," that Christ loved the church and gave himself for it, that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing. And they are willing to be judged by their Master as to their *qualifications and fitness* for a place in the triumphant church of heaven.

"A second" lesson Mr. Stow has learned, "is, the wisdom of avoiding those places where only the senses and the passions are addressed." The Adventists have learned the same lesson. Thousands have undoubtedly misjudged of the practical tendency of the preaching of the Second Advent faith, from their ignorance of the manner in which the great truths of the doctrine are presented. Others are liable to the same error until they first embrace it and experience its power. Such regard it with utter indifference, and oppose it as dangerous to the welfare of souls. If the Advent doctrine be rejected on the ground of its being an awakening, stirring topic, then must the pulpit be silent on the solemnities of *death*, the grave and the eternal horrors of hell. These are questions common to pulpit discussions, described sometimes in awful colors, enforced with impassioned appeals, and made to stare men in the face. Many have testified that

they could almost see death approaching, the grave opening, and hell yawning. Terrified at the sight, and overwhelmed at the thought of death and hell, they have seemed to be bewildered in their imagination, or "intoxicated with excitement" as they cried for mercy. Now, the Second Advent near, and the kingdom of heaven at hand, the Adventists believe to be scriptural motives to faith and repentance; and should never be superseded by any other. The practical use of the doctrine of Christ's coming is admitted by the apostles in all their preaching. They felt and knew its heart-searching influence. Whether they speak of themselves, or of Christians generally, they constantly hold up to view the end of this present dispensation, as a motive to the performance of Christian duties, and the means of arousing sinners to repentance.

Though death and the grave be more an object of sense to the natural man, than the coming of the Lord and the Resurrection, and may be employed as an additional argument to induce men to be always ready, yet it is an unscriptural mode of inducing them to repent and live a life of obedience to God. James encourages those to whom he writes to perseverance in the faith of the gospel, not with the hope of the reward at death; but he exhorts them "to be patient until the coming of the Lord." Peter tells Christians "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And when admonished that he must shortly put off his fleshly tabernacle, he takes occasion to send an epistle to his brethren, the whole burden of which is to confirm them in the expectation that the present heavens and earth shall be dissolved, and be succeeded by new heavens and a new earth: and moreover, he had followed no cunningly devised fable, when he made known to them the power and coming of the Lord, but had a visible specimen of it on the Mount of Christ's transfiguration. The hopes of early Christians were bound up in the animating prospect of Christ's Second Advent, as though it might possibly occur in their day. "Our conversation (citizenship) is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." Is the coming of the Lord—the crown of glory—the Resurrection—the Rest of God's people—the salvation to be revealed in the last time—the promised kingdom, objects of sense? Are these topics calculated to bewilder the imagination? Christ and his apostles did not so understand them. They are the principal features of apostolic preaching. The apostles, in presenting the sufferings of Christ, do not overlook the glory that should follow as the reward of the Christian's present sufferings and the accomplishment of his present hopes. "There is nothing," says Henry, "like a believing view of the glory which shall be revealed, to support and bear up the spirit under all the sufferings of this present time. The reproach of Christ appears riches to those who have respect to the recompense of reward." There is no reason to doubt but the unholy passions of the hearers will be aroused, and the whole mind become "intoxicated with excitement" when such hearts either reject, or rejoice not in the coming glory of Christ's kingdom at hand. Such will never follow Christ fully, by taking joyfully the spoiling of their goods, and in testimony to their faith in the speedy return of the "coming One," cheerfully go without the camp, bearing his reproach. Those who are familiar with their Bibles, will perceive that God speaks, and not man, by the Advent doctrine. It is not we that arouse men from their awful lethargy, and cause them to act for eternity, but the subduing, melting and purifying truth of the Bible.

If we understand Mr. S. to object to those places where the "Second Advent near" is proclaimed, as though "only the senses and the passions are addressed," we will briefly say that the preaching of the "Advent near," has the authority of Jesus Christ; and also the fulfillment of prophecies which relate to Christ's near approach. The Adventists believe the Savior has pointed out the season in which he may be expected to return, and given the signs by which we should know that he was nigh, "even at the doors." We believe yet that "the wise will understand," even should our expectations fail of being realized so soon as we anticipated. That the day of the Lord is near, God's word decidedly testifies. To use the words of Charlotte Elizabeth, Editor of the Christian Lady's Magazine—"The time is past when we could regard as a matter of comparative indifference the receiving of this doctrine,—the speedy, personal, pre-millennial appearing of the Lord Jesus Christ. We now feel it to be a matter of such vital importance, that no per-

son rejecting it can rightly understand the Scriptures: and though he may build upon the Rock, and so be personally safe, his work, if he be a minister, certainly will not prove to be either of gold or precious stones. We say now, because the signs are such as to leave men no excuse for closing their eyes any longer against the broad clear light of advancing day."

The third lesson Mr. Stow learns from this "delusion," is "the extreme folly of studying into matters which God assures us he has purposely concealed." This he assures us, "is more than folly; it is wicked presumption." The Adventists make no pretensions to such "folly." They believe the Bible to be the Word of God, a Revelation of His will to man. To reject any part of it as either unprofitable, or to consider the time of Christ's Advent as "purposely concealed," is the very leaven of infidelity. By the time of Christ's Advent, I mean the season, or generation in which Christians are commanded to watch for his coming, and the time of the end when the vision should be unsealed. It is plainly written that "ALL Scripture is given by inspiration, and is profitable for doctrine." To suppose that God would reveal any thing in the Bible which we cannot understand, is virtually saying that a part of Scripture is unprofitable; for that would be of no use which we could not comprehend. The propriety of studying the prophetic Scriptures, to ascertain God's purposes in this world, so far as they relate to earthly kingdoms and their duration, and so far as they relate to the restoration of the kingdom to Israel, is questioned even by those who profess to teach things concerning the kingdom of God. This is alleged on the ground that unfulfilled prophecy cannot be understood until the event has occurred. But has not unfulfilled prophecy been the great theme of hope and consolation to Christians in every age? and does not the whole stress of practical piety rest upon the unfulfilled promises which God has made to his people? Every hope of future glory and every motive to obedience to Christ, are drawn from the study of those prophecies, which so many condemn, as being of any interest to the church. For about 4000 years, God's ancient people took heed to the first promise, that the seed of the woman should bruise the serpent's head. Abraham received the promise that he should be heir of the world, and seeing the fulfillment of it afar off, he rejoiced in the day of Christ. Joseph directed, before he died, to have his bones removed, on account of the promise which God made concerning the going out of his people, to which promise the Lord afterwards referred Moses and Aaron, as a pledge that He would deliver them from their enemies. That there are difficulties attending the exposition of prophetic times, we admit—the events are certain. But as the special office of the Spirit is to guide us into all truth, there is reason to believe that we may be so guided, as to understand with sufficient clearness, that the coming of the Lord is near, and that the time of our redemption draweth nigh. Prophecy is to be understood at the time, and by the people of the age for whose special interest it was intended. In this sense we understand the prophecies concerning the Second Advent of Christ. As the prophets, who themselves foretold the sufferings of Christ, and the glory that should follow, did inquire and search diligently what, or what manner of time the Spirit of Christ, which was in them, did signify, we believed they found it out, and left it on record by prophetic history, and the signs of the times. We have a sure word of prophecy on this important event, unto which we do well to take heed. The event is one which involves the destiny of this world, the eternal interests of mankind. The disciples inquired of their Master, what would be the fate of their city, and what the sign of his coming, and the end of the *aiōnos*, or age. We are not of those who feel easy under Christ's rebukes for not discerning the signs of the times. We have only to add, that to the memorable testimony of the prophets concerning the salvation which they predict should be revealed in the last time, and which they sought and diligently inquired, it becomes every Christian to pay a sincere regard. It was not to themselves, but to us that they ministered these things. God has revealed to us sufficient evidence, by which we are to know when Christ's Second Advent is near, and it is the height of infidelity to suppose that Christ would tell us, that we might know when his coming was nigh, and yet purposely conceal the evidence from our view. The Adventists are often charged with "wicked presumption," in endeavoring to explain the Apocalypse, which may be con-

sidered the most difficult portion of the whole Bible. But to the Law and the testimony for our defence. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand"—the time of their beginning to be fulfilled. It would be presumptuous indeed to charge the Deity with having given us a prophecy—which, as Horne says, is a "prophetic history of the fate and fortunes of the Christian Church, from the time when it was written to the latest period of the world,"—and pronounce those blessed that read, and hear it, without their being able to understand it.

The fourth lesson to be learned "is, the importance of relying less upon expositors of the sacred oracles, and more on a careful investigation of the Bible for ourselves." This the Adventists long since adopted as a prominent rule. They have relied "more on a careful investigation of the Bible for" themselves, and less upon its expositors. In so doing they are charged with folly for having discovered, by the light of the Scriptures, about the time their Lord may be expected. To such we have only to say, "that after the way which some call *heresy*, so worship we the God of our fathers, believing all things which are written in the law and the prophets," (studying them for ourselves,) "and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves to have always a conscience void of offence toward God and toward man."

(To be concluded next week.)

The Old Paths.

The disparity subsisting between the teaching of the Sacred Scriptures and the teaching of the present day:—or, who are in the old paths and who are not.

Jer. 6:16. Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

It is worthy of remark that when any development of Divine truth has been made, or any return to first principles has taken place, the cry of *novelty* has uniformly and instantly been raised by those who have loved darkness rather than light, and especially by the professed Masters of Israel, their craft being peculiarly in danger. Instance the introduction of Christianity itself, by our Lord and his Apostles:—the Reformation from Popery under Luther and others; and the revival of experimental and practical religion, which distinguished the labors of the Wesleys and their coadjutors. In short, the cry "These are new things!" has ever been the ready, the common-place weapon against the truth as it is in Jesus.

This is eminently the case now. A great and glorious development of Biblical truth in relation to the appearing and kingdom of our Lord Jesus Christ, has marked our day:—not a new revelation of truth, but a new evolution of truth before revealed. And nothing is more common than for its opponents, and especially the sectarian teachers, (the modern rulers or pharisees,) to charge it with being *novel* or *new*. No charge, however, was ever worse founded. Those who prefer it betray either great dishonesty, or great ignorance of what is taught in Holy Writ. The Advent Faith, in its fundamental parts, is substantially the Ancient Faith—the faith of the Patriarchs, the Prophets and the Apostles. The Advent believers are identified, in their hopes, with Abraham, Isaac and Jacob; with Samuel, David, Isaiah and Daniel; with Paul, Peter, James and John;—yea, with the teachers and members of the Church during her best and purest ages. And we hope in some measure to make this appear. We "should earnestly contend for the faith which was once delivered unto the saints."

Our subject is, *The disparity subsisting between the teaching of the Sacred Scriptures and the teaching of the present day.* And we trust it will be seen, in the light of what may be advanced, who are in "the old paths," and who are in paths of human origin. Of course it will not be expected that we shall exhibit the *entire* of Scripture teaching, nor the entire of modern teaching; but make a selection of some great leading points which have a direct or indirect bearing on the Faith which the "Lord's spiritual" brand with being *novel* or *new*, and therefore unscriptural, and to be repudiated.

WHEN DOES THE KINGDOM OF GOD COME? The voice of Scripture on this point is, that the fifth kingdom—the kingdom of God, will come at the Second Advent of Jesus Christ, when he shall come

as the anointed of God in his kingdom. See Dan. 7: 13, 14. Luke 19: 11-13. Luke 25: 25-31. 2 Tim. 4: 1. These passages furnish a specimen of the concurrent testimony of Scripture on the question. Its voice is that the kingdom comes at the Second Advent.

The teachings of the present day is that the kingdom of God was established on earth at the first Advent, and is mystical, or is the grace of God in the heart. According to such teaching none had the grace of God prior to the birth of Jesus. A view which thus involves a palpable contradiction must be unsound. As the adherents of modern teaching wish to give their spiritualism an air of Divine authority, they will quote Matt. 16: 28—Luke 17: 21—1 Cor. 15: 24, passages which, viewed in the light of their respective contexts, triumphantly prove that the kingdom will be introduced at the Second Advent, and be *literal*.

We say, without fear of successful contradiction, that the idea of the present existence of the kingdom of God on earth, had no place in the Apostolic age, (unless among some who said that the resurrection was past already,) nor until about the end of the second, or beginning of the third century, when a mystical philosophy was connected with the Christian religion, and when, as a natural consequence, the literal meaning of the Bible was abandoned and a mystical one resorted to. Hence the idea, the kingdom of heaven is come! the reign of Christ is spiritual! This is evidently what made way for the revelation of the man of sin:—the development of ecclesiastical Anti-Christ. This was the ladder on which the Bishop of Rome ascended to the supremacy of the world, and reigned over the kings of the earth for ages. He laid down such as the following dogmas. The kingdom of God is come. The reign of Christ is spiritual; he has set one man over the world; and I am the Vicegerent of Jesus on earth. He regarded himself as the Monarch of the fifth kingdom, and the Ministers of religion felt that they were "Ministers of State." And the sentiment of the spiritual reign has still the same deleterious effect—making men feel that they are "Lords over God's heritage," instead of "being ensamples to the flock." Thus while the Nobleman, who has gone into a far country to receive for himself a kingdom, and to return, says to his servants "Occupy till I come," His citizens have hated him, and "sent a message after him, saying, We will not have this man to reign over us;"—He may reign *spiritually* if he likes, but we will reign *literally*. "For many deceivers are entered into the world, who confess not that Jesus Christ is come (coming) in the flesh. This is a deceiver and an antichrist" (2 John, ver. 7.) Why do those teachers who believe that the kingdom is come, continue to pray, "Thy kingdom come?" The kingdom is either come or not come. If it is come, why pray for it to come? If it is not come, why persist in saying it is come? The only way they can escape being put on the horn of a dilemma is to stand on their *dignity*.

Thus the teaching of Sacred Writ, and the teaching of the present day are fairly at issue.

The Advent believers contend that the kingdom of God will appear when the Nobleman returns. Then, so far, they are in "the old paths," while those who denounce their Faith as *new*, are in paths which cannot claim apostolical authority, but owe their being to the suggestions of heathen philosophy.

The next point which we will consider is,

THE TERRITORY OF THE SAINTS' INHERITANCE.

The Bible teaches that the earth renewed will be the territory of the Saints' inheritance. Ps. 37: 9, 11, 18, 22, 27, 29, 34.—For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth: and shall delight themselves in the abundance of peace. The Lord knoweth the days of the upright: and their inheritance shall be for ever. For such as be blessed of him shall inherit the earth: and they that be cursed of him shall be cut off. Depart from evil, and do good; and dwell for evermore. The righteous shall inherit the land, and dwell for evermore. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. Isa. 60: 21—Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Dan. 7: 17, 18, 22, 27—These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for

ever, even for ever and ever. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Matt. 5: 5—Blessed are the meek: for they shall inherit the earth. Rev. 5: 10—And hast made us unto our God kings and priests: and we shall reign on the earth. But to view the subject still more understandingly, glance for a moment at the Abrahamic Covenant; Gen. 13: 14, 15. Rom. 4: 13. Gal. 3: 16, 39. Thus we are conducted to the conclusion that the Scriptures teach the earth is the promised territory of the saints.

The earth is to be renewed before they possess it. It is "the purchased possession," yet it waits to be redeemed. Ephe. 1: 13, 14—In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Isa. 65: 17—For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 2 Pet. 3: 10-13—But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Rev. 21: 1, 5—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. Matt. 19: 28—And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Acts 3: 21—Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. If any thing is plain in the Bible, it is that the earth renewed will be the territorial inheritance of the righteous. Its voice is unequivocal on this point.

Modern teachers ridicule the obvious view presented in the Scriptures, and remove the territory of the good into some distant region, nobody knows where, and the Masters of Israel cannot tell where. Sometimes indeed they say, (I used to say it once,) that it is "beyond the bounds of space." And that perhaps is the most pertinent definition they could give; for if the inheritance of the saints is not the renewed earth, it is in truth beyond the bounds of "space," that is, it is nowhere, it does not exist. That which is beyond the bounds of space is beyond the bounds of existence. No wonder that Christians so taught should cling with such tenacity to this world! It is hard to give up a certainty for an uncertainty! No wonder that the Infidel should laugh at the heaven of Christians, and represent them as seated on the clouds and singing Psalms to all eternity! Only let the plain, simple truth be preached, and the mouth of the Infidel will be closed, and Christians will feel that they are strangers and pilgrims in a land which they will possess when restored to more than its pristine glory.

Those teachers who have not as yet publicly denied the second coming of Christ and the Resurrection, represent the saints as meeting Christ in the clouds, and then ascending with him to distant and unknown regions, while the Scriptures do not even intimate his going away subsequently to his appearing the second time. They speak about his standing upon the earth at the last day, (Job 19: 25.) They say, "the Lord my God shall come and all the saints with thee, and the Lord shall be king over all the earth: in that day there shall be one Lord and his name one; and men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited," (Zech. 14: 5-11.) "And the Lord God shall give unto him

the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end," (Luke 1: 32, 33.) But not a word about Christ and his saints going away. No, no. "Such as be blessed of him shall inherit the earth; and they that he cursed of him shall be cut off," (Ps. 37: 22, compared with Matt. 25: 34, 41.)

Thus the teaching of the Bible as to the territory allotted the saints for their future inheritance, and that of modern teachers are diametrically opposed.

The Adventists believe, with the Scriptures, that the earth renewed will be the abode of the saints. Hence they are in "the old paths," while those who are trying to crush them and their faith are in new paths.

THE EVENT FOR WHICH WE ARE TO PREPARE. The Scriptures teach that we are to prepare for the judgment—that in all our deportment we are to look to the Second Coming of Christ and the Resurrection. See Eccl. 12: 13, 14; Matt. 24: 44; 25: 13; Mark 13: 34, 37; Luke 21: 34-36; Acts 3: 19-21; 17: 30, 31; 2 Cor. 5: 9, 10, 11; Phil. 3: 20, 21; 1 Thess. 1: 10; 3: 13; 5: 23, 24; 2 Thess. 3: 5; 1 Tim. 6: 13, 14; Tit. 2: 11-13; Heb. 9: 28; James 5: 7, 8; 1 Pet. 13: 4, 7; 2 Pet. 3: 10-14; 1 John, 2: 28; 3: 2, 3; Rev. 16: 15; 22: 20. The above passages show that the cry of the Scriptures is, prepare for the judgment; think, speak and act with a constant eye on the coming of Jesus, and the change of our vile bodies.

The language of modern teachers is, Prepare for death; get ready for the grave! To give a kind of Scriptural sanction to such teaching, they will repeat the Lord's words to Hezekiah, "Set thine house in order; for thou shalt die and not live," (2 Kings, 20: 1,) in which the *pious* king is instructed to set the kingdom of the house of David in order prior to his dissolution. The indwelling of the Holy Ghost prepares us for the appearing and kingdom of Christ. We can sink into the embrace of death and the grave without this: hence this is not our preparation for death and the grave. We cannot be raised, changed and glorified with Christ at his Second Advent without this; therefore this is our preparation for the Second Advent. We may die and be buried before the Lord comes, but we are nowhere in the Bible told to prepare for these. We are to seek to have part in the first resurrection, when the Lord himself shall descend from heaven. "If by any means I might attain unto the resurrection of the dead." The following illustration will simplify the Scriptural view of the subject. A person is going to a feast, an appropriate preparation is requisite, he must make it before he leaves home, however the preparation is not to leave home, but for the feast. So we are invited to the marriage supper of the Lamb; holiness is the required qualification, we must secure it before death, (should we not be among those who shall not sleep,) still the qualification is not for death and the grave, but for the marriage supper.

Thus the teaching of the Sacred Scriptures and the teaching of the present day are at variance. The one pointing us to the prince of death, coming to put us in the grave; the other, to the Prince of life, coming to take us out of the grave. The one says, prepare for death, the other, prepare for life. The one says, prepare for the tomb, the other, for coming out of it. These modern teachers need the admonition of Paul to Timothy, "Hold fast the form of sound words."

The sentiment of the Advent believers is, that we are, in imitation of the primitive Christians, to have constant reference to the second coming of Jesus and the resurrection, whether they are just upon us or not. In this respect, then, they are in "the old paths," while those who are charging their views with being *new*, are in paths which can lay no claim to antiquity.

The Scriptures teach that the reward of the saints is given at the Second Advent of Jesus. Matt. 16: 27; 25: 31, 34; Luke 12: 32-38; 14: 14; John 14: 1-3; Col. 3: 4; 1 Thess. 4: 13-18; 2 Thess. 1: 6-10; 2 Tim. 4: 18; Heb. 10: 35, 37; 1 Pet. 1: 3-7; 5: 4; 1 John. 3: 2; Rev. 22: 12. This array of testimony shows that the saints are rewarded when Jesus shall appear the second time.

The modern teaching on this subject is, that the saints are rewarded at death; that the departed are possessed of crowns on their heads and palms in their hands! yea, have entered the kingdom of God!

Thus the teaching of the Word of God and the teaching of the churches are in opposition.

Those who are looking for that blessed hope, believe that the saints are rewarded at the Second Coming of Jesus and the resurrection of the just. Hence they must be in "the old paths."

Jan. 1, 1845

The Scriptures teach that the Millennium will commence at the end of the world; be ushered in by the Second Advent and the first resurrection. See Dan. 7: 21, 22; Matt. 13: 38-43; 1 Thess. 4: 16; Rev. 20: 5, 6. The voice of Revelation is clear on the matter.

The churches say that there is to be a thousand years of universal holiness and peace, before the end of the world and the coming of Christ, produced by the preaching of the Gospel. Those who advocate the notion, quote such passages as Ps. 2: 8; Isa. 65: 25; Rev. 11: 15; but a mere child in Biblical knowledge cannot but see that they wrest them, as they do also the other Scriptures.

The Adventists believe that the Millennium will begin at the appearing of Jesus, to raise his dead and change his living saints. Therefore they are in the old paths, while those who oppose them are in the new.

R. HUTCHINSON,

Waterloo, Canada East, Dec. 7th, 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JANUARY 1, 1845.

A New Year.

By time's onward, irresistible progress, we find ourselves at the commencement of another New Year,—at one of those great chronological landmarks, where we may well pause and take a retrospect of the past.

The year just expired has been one of great interest to all Advent believers. At its commencement, few of us expected that at the present moment we should be sojourners here. It has been a year memorable for the trial of the faith of God's children, and for the expiration of the times indicated by our chronology, for the termination of the prophetic periods. In the ushering in of the past year, the world hoped the time had come when all who had looked for the Lord would relinquish their hopes—that A. D. 1843 having expired, all would cease longer to expect the Master's return. But not so; it was the Jewish year, and not the Gregorian year in which Adventists expected their King. Again, its termination was not the 21st of March, as many thought, so that those who wished not for Him to reign over them were longer kept in suspense, impatient at the length of '43, and which they almost believed to be "elastic."

But it past, the Jewish sacred year expired, and yet the Adventists returned not back,—relinquished not their faith. Having taken their lamps and gone forth to meet the Bridegroom, they looked not behind them, but nobly stood the trial of their faith, resolved to wait the summons of their King. Occupying that position, they were every where electrified with a new proclamation of the "time." And again the fears of those who desired not the Lord's return were manifested, mingled with bitter hate. But on the part of God's children, how different was the effect. They, with pleasure, listened to the joyful sound, and looked forward with eager anticipations to a speedy realization of all their hopes. Nothing will sooner test one's friendship for Christ than to tell them of his coming. Are they his friends, they manifest the pleasure his coming would give them. Are they his enemies, their hatred of his coming cannot be well disguised.

It was thus that the faith of men has been, the past year, manifest before the world. The largest portion have scoffed and mocked, and demonstrated their unfitness for the kingdom. But others have demonstrated their sincerity in their faith. Yes, we have the past year seen just how men would conduct in relation to time, as well as in reference to eternity, when they believe from their inmost souls, that in a few days they will stand in the presence of their Judge. Such another moral spectacle

as was then presented, was never before witnessed on the earth. Men have faced horrid deaths and dangers dire; they have gone forth to battle with bold hearts, in defence of their king; they have offered themselves willing victims in defence of their faith; but never before was exhibited the moral spectacle of thousands of intelligent beings, scattered over a vast expanse of country, all, as one man, coming up to a definite day, expecting that it would be honored by the descent of the Lord himself from heaven, in flaming fire, taking vengeance on them who know not God. Yes, it has been our privilege to gaze upon a moral phenomenon, a spectacle most sublime, and one on which angels might look with awe and wonder. It was an event which may be recalled with satisfaction, by those who participated in its hopes, ages after they have passed beyond this "dim obscure," as one of those short seasons when there was in time a heaven on earth. That day must therefore be a day, prominent in time, to be remembered in eternity. And the event may shortly prove, that it was but the dawning of a greater day—a prelude to time's closing scene.

But as that was a time of hope, of joyous anticipation, and of the trial of our faith; so was it also a time of bitter disappointment. Multitudes who expected to bid adieu to this sin-cursed earth, and to take up their abode in the New Jerusalem, to live forever in their Savior's presence, were left to toil and struggle here in the enemy's country—but not without hope. No, that has not forsaken God's own children. Amid all the disappointments they have been called to pass, their faith in the nearness of Christ's coming has never failed them, so that the Adventists are now, every where, as strong in faith, as determined and persevering, as studious of God's word and as confidently expecting their Lord, as they were a year ago. And though in our time, we were disappointed, and are still strangers and sojourners here as all our fathers were, yet we are still expecting that in a little while, this sin-cursed earth will be transformed, renewed, regenerated, and be the residence of saints. Yes, we still hope that shortly the barren heaths, and worn out sandy plains, and deserts wastes of this earth's old worn out surface, will all be covered over with living verdure; that soon the wilderness will bloom and blossom as the rose, become again as Eden, and the desert as the Garden of the Lord, and that Jerusalem will be the rejoicing of every waiting saint, and her children a joy to the whole earth, when the days of our mourning will be ended.

It is not, therefore, with dark desponding hopes, or fainting hearts, we greet this New Year's morn. Our hopes are 'big with immortality.' The glorious future is as bright as ever. Fair Salem's golden spires reflect as dazzling rays, the pearly gates of the New Jerusalem open as temptingly, the trees of life as invitingly present their golden fruits, and the evidence of our soon reaching there is still as strong as ever. Well may we, therefore, be willing to tarry here in patience, waiting for our Lord from heaven; and we can greet this year as adding one more to the number of years that make up the time appointed, another evidence that the 6000 must be near complete.

How short is time! How swift our moments roll! Year after year, in quick succession, have been added to the long vista of ages gone, and yet to the angelic host, 'tis but as yesterday, since first the morning stars together sang for joy over a new made Earth. To them 'tis but as yesterday since Eden in all its beauty bloomed, and man in innocence walked amid her bowers and plucked ambrosial fruit. And yet what changes have been wrought in the brief space of earth's career—to angels, brief; six thousand years to man. Alas! no tongue

can tell, or pencil paint. The records of eternity will alone disclose the wrong, and crime, and misery, and distress, and overturnings of states and empires, which have resulted from the curse. Earth's surface has been crimsoned over with blood;—her fairest fields been cumbered with the slain. Her history is one of rapine, cruelty and wrong:—rivers of blood and murdered multitudes have swelled the ocean of her guilt. And sad indeed would be her fate, if this apostate earth must always thus continue; if man must always war against his fellow man. But God has revealed a glorious future, the earth made new; and he has given us indications of the nearness of its change. Yes, from the occurrence of events, in accordance with the predictions of God's word, we have reached the very crisis of this world's history, when this earth will disclose her blood and will no more cover her slain.

Being then at so interesting a period in the history of this world, and being brought down to the close of another year, we should not be unmindful of the close of our probationary course. And while we should continually live in readiness for the coming of the Judge, yet at the close of an eventful year, we may well examine anew our hope and our readiness for so incomparable an event. We are now where we need to watch continually, to pray always, to see that our loins are continually girt about and our lights ever burning. Let all see to it, that in the commencement of another year, they commence anew to serve the Lord, and to labor more energetically than ever to win souls to Christ. Then, in "so doing," at what moment the trump of the Archangel shall be heard, all such will be in readiness to enter that world where sin and change and crime will be forever unknown. Then the year of the redeemed will have come, a new year indeed, a year which will be an epoch in eternity. When that is ushered in, may it be a happy new year to all of you, dear readers, and to us.

The Termination of the Prophetic Periods.

It has been already shown that to complete the prophetic periods, it would be necessary to extend them as far into A. D. 1844 as they respectively commenced after the beginning of the respective years B. C. from which they were dated; and as we have no clue to the time in those respective years when the several events transpired from which the prophetic periods have been reckoned, it would be necessary for A. D. 1844 to expire, to disprove our dates for their commencement, or the accuracy of the chronologies, by which we have been guided. That year has now expired. We have consequently now reached a point of time to which none of the prophetic periods can be extended, if time has been correctly marked, and our dates for their commencement were correct. We must therefore acknowledge that we were either premature in those dates, or that human chronology is not perfectly accurate. In arriving at our chronological conclusions, we have followed those chronologies which have been considered as the most authentic. There is however a disagreement among the several chronologers respecting the dates of the several events from which we have reckoned the prophetic periods; but which is all harmonized within the circle of a few years. The chronologers which we have followed have placed the date of the respective events at the earliest point within this circle. But as other chronologers have assigned to them a later point of time, we are justly entitled to all the time which is in dispute among them, before our position can in any way be materially affected, or its chronological bearings tested.

The seven times, or 2520 years of the Jewish version, we have always dated from the captivity

ity of Manasseh. This captivity is placed in B. C. 677, or the year 4037 of the Julian Period, in the 22d year of Manasseh's reign, by Dr. Prideaux, Arch-Bishop Usher, Jackson, Playfair, Blair and others; Guthrie, Horne, and Calmet, date it B. C. 676, Dr. Hales, B. C. 675, (as the Jews in Seder Olam Rabba, and the Talmudists, date it, See Ganz, p. 45.) and Dr. Jarvis, B. C. 674.

We reckon the 2450 years of the Great Jubilee from the captivity of Jehoiakim in the fourth year of his reign. This is dated B. C. 607, by Ptolemy Petavius, Usher, &c.; but Playfair, Whiston, Prideaux, and others date it from B. C. 606; while Berossus, Blair, Jackson and Dr. Hales date it in B. C. 605.

The 2300 days we begin at the commencement of the 70 weeks, at the going forth of the decree to restore and build Jerusalem, in the seventh year of the reign of Artaxerxes Longimanus. B. C. 457, is assigned as the date of this decree, by Blair, Prideaux, Ferguson, Horne, Watson, Ptolemy, and the great majority of commentators. Other chronologists reckon the 70 weeks from the twentieth year of Artaxerxes. Usher, Petavius, and others thus reckon, and date from the year 4260 of the Julian Period, or B. C. 454. Hengstenberg dates it and reckons from B. C. 455.

The "seven weeks, and the sixty and two weeks," or 69 weeks to the commencement of Christ's ministry, terminate according to our chronology, A. D. 27, at Christ's baptism. In this we were sustained by Dr. Hales and others; but Prideaux, Ferguson, and others, who terminate the 69 weeks, in A. D. 26, contend that they terminated with the baptism of John, and that our Savior was not baptized till three years later; while Usher, Petavius, Hengstenberg, Lydyat, and others extend the sixty-nine weeks to A. D. 29 or 30.

The crucifixion of our Savior is dated in the years 31, 32, 33, and 34, from the vulgar era, by different chronologists.—Dr. Hales contends that it was A. D. 31; while Sir Isaac Newton argues that it was in A. D. 34. Scaliger, Usher, Pearson, Bacon, and others argue that it was in A. D. 33. Ferguson, Prideaux, Bullinger, Blair and others, terminate the 70 weeks at the crucifixion; while Lydyat, Usher, Petavius, and others, extend them three and a half years beyond.

It will be seen by the above that there is a disagreement among chronologists respecting the dates of the events from which we have severally reckoned the prophetic periods. And yet that disagreement is all within a circle of a very few years. It will also be seen, that reckoning any of the prophetic periods from the latest dates which are assigned by any standard chronologists for the events from which we have reckoned them, they cannot be extended beyond A. D. 1847; while there are intermediate points between the present and that year, when they would terminate, if reckoned from other given dates. As this ground is "disputed territory," and as there are chronologists of note, which, if followed in their dates, would terminate the several periods at various points within this disputed circle, we are certainly entitled to all the time thus in dispute, before it can be proved that our chronology or the several events from which we have reckoned, are incorrect. We have followed those chronologists which are admitted to be the most authentic, and have adopted those dates which are considered to be the best sustained.—It is now proved that those which we have followed are not perfectly accurate; and while there is a variation, from perfect accuracy, it cannot be shown whether that variation is one day, one year, more, or less; nor can it be shown which of the several chronologists within the disputed circle, who in any way vary from the ones we have followed, are the most accurate. The dates of others may be as much too late, as those we have followed have been too early. It will, therefore, be time enough to look to them when all the intervening time shall have expired. And the authority no which such

are predicated, is far more questionable than that on which we have relied. While, therefore, we are satisfied that the truth is among the chronologists referred to, we are unable to decide which of them presents the best evidence of its possession.

The Olive Branch—Another Budget of Lies.

The following letter was published in the Olive Branch of Nov. 23d—a fit receptacle of such falsehoods. It there purports to be a private letter to a man in Boston, which was loaned the editor of that paper for the purpose of exhibiting the fruits of the Advent doctrine. We have concluded to republish it with the facts in the case, for the purpose of exhibiting the abominable hypocrisy and shameless wickedness of our opposers.

W——, Vt., Oct. 20, 1844.

Ever dear and beloved Brothers and Sisters,—I have sad news to communicate to you. Our sister ——— is no more. She died, as near as we can learn, on Tuesday evening at six o'clock; and thus she lay till Thursday afternoon, before she was laid out (1). Mr. ——— did not intend to have her buried at all, but keep her till Christ should come and receive her (2). No one knew she was dead until Wednesday noon, when Mrs. ——— happened to go in, and let the news of her death be known (3). There were about twenty-five Millerites in the house at the time, who endeavored to restore her to life, and shouted for eighteen hours; but found they had not the power to accomplish their wishes. The town authorities being notified of the state of affairs, came and cleared out the Millerites and took four of them to jail, where I am happy to state they still remain (4).

An inquest was held upon the body, when it was decided that her death was mainly induced by the great excitement to which her mind had been subjected (5). Meetings day and night, had been held in the house for the space of three weeks or more (6). Her husband is giving away his property as fast as he can (7). He has not performed any labor for the last two or three weeks. Every thing is going to destruction as fast as possible;—all his corn, potatoes, and pumpkins, are unharvested, as he believes they will not be wanted. His oats were not cut, but the cattle were turned in to commit their destructive depredations (8). H——, M—— and D——, are in the same way, and my dear relatives, it is getting to be a very alarming business (9). They have had one Mr. F. here, preaching the Miller doctrine, and he has been proved to be a very licentious man. He tells his hearers that it is not sinful to have intercourse with other men's wives (10). It is tho't Mr. ——— has kept a complete bawdy house for the last 3 weeks. Certain it is he has had the worst of all characters there in the shape of twelve or fifteen girls, all the while (11). A more blinded or more infatuated set of people cannot well be conceived of. Could I see you I would enter into full detail, but as I cannot, this outline must suffice.

And now, in concluding, dear brothers and sisters, I beg and beseech of you, yes and pray to God that you will reject the Miller doctrine. It is all a wicked delusion. Strive to set your hearts right with God, and thus meet with dutiful obedience his various dispensations. Follow after no man-devised periods of your earthly termination, for to none hath the Father communicated his intentions respecting the world's overthrow, not even to his only begotten Son, as we have abundant Scriptural evidence.—Be sincere Christians; love mercy and walk humbly before God, and thus be prepared for Christ when Death shall meet you.

Your ever affectionate brother,

The following are the facts in the case as attested by eye witnesses of the scene, to whom we wrote for the particulars, as we concluded the Olive Branch was at one of its old tricks.

DEAR BROTHER BLISS.—Yours of Dec. 8th was received the 17th inst. The letter in the Olive Branch to which reference is made, was written from Wardsboro, Vt., by Adams Twitchell, a brother of the deceased, who formerly resided in Boston, but now resides in W. In reference to the statements in the letter, I remark:—

1. The deceased was my wife, Mrs. Sarah Young of Jamaica, Vt. She died Tuesday, at 6, P. M.,

the 15th of Oct. It is true that she was not laid out until Thursday, P. M. for the following reason. At 8 A. M. on Wednesday, David Eddy and Dr. Joel Holton, two justices of the peace and members of the Church with which we were formerly connected, came to my house and stated that a jury of inquest must be held upon the body of my wife, and that she must therefore remain as she then was. And they had possession of her remains from 8 A. M. of Wednesday, until they saw fit to bury her on Friday.

2. That I "did not intend to have her buried," I never expressed any such intention. I did not think she was dead, and until the next morning thought she was in a trance, and would revive.

3. That "no one knew of her death." On the following morning as soon as I was convinced of her death, about 4 A. M. I despatched messengers to as many of her friends as I could, informing them of the circumstances of her death; and by noon the house was thronged by individuals from the adjoining towns. In the morning, Mrs. Sophia Gleason, an enemy of myself and wife, hearing of her death, called in to see her, and circulated the intelligence abroad.

4. In reference to this statement we insert the following testimony:—

About one year since the houses of public worship were closed against us, after which we held our meetings at private houses. We met at Bro. Ira Young's occasionally until the present time. On the 8th of October and the day following, Bro. Flagg preached to us; after that we had prayer meetings each day of that week. On the 12th, several of the town authorities assembled, among whom were Benj. Muzzy, Sam. Cheney, J. Brown, and Ira Field. Muzzey and Brown addressed us, and advised us to break up our meetings, to save trouble, and intimated that if we did not we must suffer the consequences. On Sunday, the 13th we had prayers and exhortations from several of the brethren, while the house was surrounded by a mob, which threw large stones upon it, with many other hellish schemes. On the 14th we had no meeting. So that our meetings had not continued a week.

On the 15th, at about 10 A. M. sister Young, and one other person were taken very ill. Soon afterwards five or six others were taken in like manner, with very excruciating pains attended with a parching thirst, and lasting from six to eight hours.* Sister Young had been of very feeble health, subject to a chronic disease, for about two years past. She did not think she was dying, and we supposed she had sunk into a trance; and we had faith to believe she would revive, until the rabble began to throng the house, and the authority took her body into their possession contrary to the wishes of her friends, and called an inquest. Then certain individuals, whom they considered leaders, were called upon to swear† respecting the cause of her death; and some were heard to say, "take the leaders and that will break up the nest;" little did they think our leader is the King of kings. Those they called our leaders refused to take an oath,‡ viz. L. Hooper, of Walpole, N. H.; O. Gibson, of Grafton, Vt.; Wm. B. Maynard and Stephen Pratt of Jamaica, whom they put in jail for refusing to compromise their principles. They then took possession of the house, and attempted to drive the Adventists from it, and manifested no regard for the feelings of our brother. Thus mob law reigned. That night a committee of six, including one of the chief rabbins, were selected to watch her body lest her friends, as was reported, should bury her, and say she had gone up! They bade the officer to clear the house of every Adventist, but he refused; while some of the rabbies endeavored to induce our brother to give up his faith. The above is strictly true, and can be attested by twenty-five witnesses, if necessary.

M. Twitchell, Eliza Allen, Philura Kingsbury, Mary Kingsbury, D. Twitchell, Louisa Twitchell, M. Kingsbury, W. Kingsbury, Z. J. Wood, Alvira Wood, Asa Kingsbury, Lusina Kingsbury, Lovna Kingsbury, Harriet Kingsbury, Hannah Clough, J. Higgins, Angeline Kingsbury.

The above are eye witnesses,

STEPHEN PRATT.

5. The verdict of the jury. This was, that she came

*Bro. Peavy thinks this was the result of poison.

†The brethren expressed their willingness to testify, if they could do so without taking an oath.

‡James v 12, "But above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation."

Jan. 1, 1845

to her death from a chronic disease of her lungs, aggravated by recent fatigue and excitement.

6. We had had meetings at my house only occasionally until one week previous to her death.

7. With regard to giving away my property, it is true that I have parted with some of the goods, with which God has entrusted me, to my poorer brethren who were suffering; but I still have more to give, when suffering humanity shall call for it.

8. With regard to my not working, I would say, I have the consciousness of not being an idle man; and I have done all I thought necessary on my farm, and never suffered anything to be destroyed. My remaining time I have worked for the Lord. Believing in the tenth day of the seventh month, I acted in accordance with my faith, and, therefore, did not harvest my crops until it was past. They were then gathered and put into my barn. My oats were previously harvested, with the exception of a small patch where they were light, which I reserved for my horse, as I wanted them; and my cattle ate a few of them.

9. "Hollis, Micah and David Twitchell are in the same way," &c. These are brothers to the deceased. This statement is also false: Hollis and Micah harvested their crops as early as usual; and David left a part of his until the time passed.

10. This is also false. Bro. Flagg has been with us some; but he has never been proved to be a bad man, or been known to make allusions of this nature.

11. This eleventh statement from beginning to end is entirely false; and I challenge them for the proof of any thing of the kind.

Thus you have a true statement of the facts. I wish you would present a copy of these to the editor of the Olive Branch for publication.

Yours in the blessed hope. IRA YOUNG.

We the undersigned being eye witnesses of the above facts, do testify to the truth of the above statement.

David Twitchell,	} Brothers and sisters of the deceased, and of the writer of the letter in the Olive Branch.
Micah Twitchell,	
Sophronia Twitchell,	
Hollis Twitchell,	
Louisa Twitchell.	
Wm. B. Maynard,	Harriet Kingsbury,
Z. I. Wood,	Alvira Kingsbury,
M. Kingsbury,	Angelina Kingsbury.

It will be seen from the above evidence that the letter in the Olive Branch is as destitute of truth as the columns of that paper usually are. Our brother, however, need not suppose that paper will publish a correction of those falsehoods, unless he is convinced the Ethiopian *may* change his skin, or the leopard his spots. The letter referred to is just such a production as we should suppose that paper would select from the kennels of moral pollution for its columns. Those who possess no love for the appearing of Christ, are unable to conceive how it can be otherwise than an object of *terror* to others; and being ignorant of all principles of honor or honesty, they take it for granted that all others are actuated by the same principles that actuate themselves, and that others do as they would under the same circumstances. They are, therefore, ready to ascribe the basest motives to all who are looking for the Lord; and are ready to believe every lie is a fact in proof of the consequences of "Millerism."

We have witnessed within a few months past strange disclosures. If a generous hearted Christian gives away a few dollars to a poor brother, he is said to waste his property; if he spend much time in prayer, they think him crazy; and the houses of many of our brethren have actually been stoned because they sheltered those who were committing the crimes of singing hymns, exhorting their brethren to faithfulness, and praying to God. Now will a man of prayer consider that an act of insanity? No, never. Nor will those who love to sing the songs of Zion, consider that an insane act. Neither will the benevolent man *chide* him who feeds the hungry and clothes the naked.—When, therefore, such outcries are raised, we have evidence that they are made by prayerless men; by men who would see the hungry starve before they

would deny themselves anything for their relief. Therefore, gentlemen, when you thus judge, you confess your own shame. When you thus condemn others, you unmask yourselves and exhibit the hideous deformity of your own souls.

It is time the editors of the Olive Branch were reminded of the old proverb,—“They that dwell in glass houses should not throw stones at the dwellings of their neighbors.” We should suppose the senior editor of that paper had had enough to do with *glass-houses* to keep that in mind. And we should not be surprised if his *colleague* had taken leave of absence on reading the *eleventh* statement in the letter he was so anxious to “borrow” for the use of his columns. We have a rod in pickle for these gentlemen (?) should circumstances hereafter call for a chapter of their history. It is useless for them to speak of ‘the obtuseness of their heads;’ the difficulty is farther down.

Encouraging.

Amid all the efforts which have been made, within the last few weeks, to weaken the confidence of our friends, we are gratified with the steadfastness of their faith, and their determination to persevere unto the coming of the Lord, whatever obstacles may be thrown in their path. But few have been persuaded to give up their faith: and yet, in their places, God has raised up others to keep our number good.

Great efforts have been made to lessen the circulation of the Herald. Many have taken it out of mere curiosity; and to others it has been sent gratuitously. Quite a number of these classes have considered the present a fit opportunity to discontinue the paper. Some have been discontinued by Post Masters, merely because they were not called for by the subscribers punctually; and some of those have been re-ordered again. Others have stopped their papers and paid up, who were indebted for several volumes. Such cases have been a clear gain, as were the stoppage of papers sent gratuitously. While others still, who are indebted for quite a number of volumes, have stopped, saying nothing about their indebtedness. All this has however been counterbalanced by the efforts of our friends to add to our subscription list those who are willing to aid us in our labors. On looking over our list of new subscribers, in comparison with the discontinuances, we find that during the month, ending Dec. 23th, we have lost 90 old subscribers, including delinquents, and those who received their papers gratuitously. But the number of new subscribers, whose names have been added to our list during the same time, is 100—an increase of ten.

We hope our friends will see to it that our list is kept good; and we shall be under continued and renewed obligations to them.

THE QUESTION BOOK ON DANIEL, has been adopted in several schools, and teachers and scholars have been highly pleased with it. A sister in the country writes: “The questions on Daniel are admirably adapted to instruct my son.” We hope they will be generally introduced into the families of our brethren. Price 12 1-2.—*Mid. Cry.*

BROTHER HIMES writes from Montpelier, Vt., Dec. 23d, that the Advent cause is rising and prospering in every place he has visited on his present tour. We hope to hear an account of his recent labors soon.

A Picture of the Churches by A Baptist.

Until very recently, it has been customary for one or another of the great political parties to hold a caucus in Faneuil Hall, on the Sab-

bath evening preceding the annual State election. It seems a substitute has been found that is regarded as quite satisfactory. On the Sabbath before the late election, several ministers of the gospel, participating in the general excitement, delivered discourses upon the duties of Christians with respect to politics. A gentleman of this city, a politician of the first water, having heard one of these discourses, said to his friend as they retired together from the house of God, “Well, Capt., was not that a brilliant production? If it had been delivered in Faneuil Hall, it would have been a first rate Whig speech. It will tell finely at the poles to-morrow. We can afford to give up our Sunday evening caucus, if our ministers will only give us such sermons.” “Yes,” replied the Captain, “it is very handsomely done; but I have my doubts whether such discourses are appropriate to the Christian Sabbath, or the Christian pulpit.”

Two young gentlemen were returning, a few evenings since, from a temperance meeting, held in a house dedicated to the worship of God. “How very interesting,” said one of them, “were the services. I liked that dialogue exceedingly, and the singing of the glee club was admirable! admirable!! But above all I enjoyed the speech of the Rev. Mr.—I wonder if that is the style of his preaching? Did you ever hear a more funny speaker?”—“I have been highly gratified,” answered the other; “I never was more so at the theatre. We need not complain that our theatres are turned into churches, if they will only have such performances in the churches, and especially if the ministers will be the actors, and deacons the stage managers.”

“I like my Sunday school better than yours,” said one boy to another. “You study the Bible—that old book—at your school, and say the Catechism, and sing Watts’ Psalms and Hymns. We study Natural History, and have beautiful diagrams, and cabinets of shells and minerals. Last Sunday our Superintendent explained to us the steam-engine. I like that; there is some sense in it.”—*Christian Watchman.*

LETTER FROM BROTHER E. JACOBS.

DEAR BROTHER HIMES:—The believers in the speedy coming of our glorious Lord, in this place, are firm and steadfast in the faith. We rejoice with you at the very many tokens of God’s favor, especially in enabling you to prosecute your work in sending out the “Advent Herald,” and “Midnight Cry,” to comfort the saints that are scattered abroad, in this, the time of their peculiar trial. Surely that God who “turned the counsel of Ahithophel into foolishness,” has not forgotten to bring to nought the counsel of your enemies. We sympathize with you in your trials, and pray for you and your associates in the East. We would have sent you a formal token of our confidence, but judged such formality needless on the part of those that are living in daily expectation that God will vindicate the cause of his people “at his appearing and kingdom.” Some of the secular papers in this region have had the fairness to retract the false statements they have published against you.

Our meetings are well attended. Congregations larger than they were previous to the late excitement, and increasing peace, harmony and love prevails. The firm belief among us generally is, that the Lord will come before the present Jewish year terminates. Yesterday morning I lectured in the Tabernacle, upon the nature and importance of Christian Love. In the afternoon, the Lord’s Supper was administered, about 200 partook. It was a refreshing season. In the evening I read to a good congregation, the “address to the opposers of our hope,” from the “Herald.”

I have lately heard from the little bands at Dayton, Jacksonboro, Mulberry, and Aurora, and Rising Sun in Ind. They are all firm in the faith, very few cases of apostacy. Our paper is occasionally published, by the earnest solicitation of our friends in this place, and in the surrounding country.

I can give you but a faint idea of the eagerness with which the papers from the East—the Herald, and the Cry, were sought for, after the tenth of the seventh month. The anxiety was for evidence well authenticated, that “the coming of the Lord draweth nigh.” On this point, nothing that has appeared has given more satisfaction, and imparted more comfort to us, than the valuable letters of brother Miller, and brother F. G. Brown. O how much of the spirit of heaven is breathed into our souls, when we examine the ground upon which we stand, and “KNOW that our Redemption draweth nigh!”

We have had our trials, but they have done us good—they have wrought “patience,” and we are still striving to “let patience have her perfect work,” that we may be found “perfect and entire, wanting nothing.”

I had designed to spend the most of my time in lecturing in the surrounding country, but, at the earnest solicitations of the brethren, I have labored in this place since my return from New York, with the exception of a short visit to Louisville, Ky., and Madison, Ind., where I found the brethren in good spirits.

The labors of brother Christian, (formerly a Baptist preacher,) is a valuable acquisition to the second advent ranks in Louisville. Yours, waiting for the blessed hope and glorious appearing of the Great God, and our Savior Jesus Christ.

E. JACOBS.

LETTER FROM BROTHER H. MUNGER.

Dear brethren and sister's in the blessed hope of soon seeing our King. We are still watching, and patiently waiting for the resurrection of the righteous, that have fallen asleep in Jesus. We have been disappointed in not joining that blessed host, before now; but our disappointment does not discourage us, more than Elisha's did him, when he followed Elijah, after he arrived at the 2nd period, or place, and his Master had not ascended. But he went on, although the wicked kept scoffing about his Masters being taken from him; he held on a little longer, and soon cried out, “my father, my father, the chariots of Israel and the horsemen thereof.” They had passed by the second period, and still kept on with their eyes up, not knowing the exact time or place: for the hope of Elisha depended upon seeing his Master taken up. If he had given up in despair, saying it is of no use for me to watch any longer, after Elijah informed him God had sent him to Jordan, he would have lost the blessing. And as Elijah is a representative of the living saints, it is highly important we also watch. What I say unto you, I say unto all, watch.

The band in this place are trying to watch, and full salvation keeps our eyes open and our appetite good for the truth. We have no preaching, only occasionally, except what we do ourselves. But the good Shepherd feeds us; while the devil's agents, foaming full of fury, have broken in all the windows, sashes and all, to our Tabernacle, and once set it on fire. It was discovered before much damage was done, and the building stands with the windows boarded up, and the burnt door, preaching louder than ever. The Lord is coming; but the wicked don't believe nor understand. We meet in a private house, regularly every Sabbath, three times, and hold meetings four evenings in the week, praying for that day to come, when the wicked will feel more like getting away from the fire then kindling it.

I am for one, tired of seeing so many who are destitute of the Advent glory, around, living on their brethren and doing no good, but trying to start another time, when God has declared himself that no man knoweth the day nor the hour, but the Father will make it known. There are so many of this class who are living on the public, burdens to their brethren, that those who can do good do not feel free to go out. Some of the band have been so saddled with such unwelcome persons that they have raised money to get them away. These persons pretend that God has sent them, and will not leave until the brethren vote them away. I do not believe such things are of God. If God sends a message to his people, it will comfort, not distress them. God has no doubt made use of some to advance his cause, whom he does not see fit to use longer in public, and who are not willing to be laid aside, when there is now no call for such a class of laborers, as there has been in days past. We need exhortations for encouragement, and we have such through the Advent Herald weekly, from brethren of piety and good sense, who feel for the welfare of the Advent bands. There are some who feel more like spurning their living out of their brethren, than they care for the cause, and they stay without doing any good. Such ought to be otherwise employed.

These remarks are not designed for those who are among the brethren doing good, for there are many such, but for these floating visitors, who, if they would settle some where, would be more likely to be ready themselves, and be less occasion for so much complaint. There are many who wish for something of this kind to appear in this paper. Yours, &c.

H. MUNGER.

Chicopee Falls, Dec. 23d, 1844.

Force of Truth.

Two Brahmins have lately been baptized, and received into the church at Calcutta. One of these was of the highest caste, and most respectable family connexions, besides being possessed of great wealth. He sacrificed all his property, amounting to about \$100,000, and becomes an outcast—his family disowning him and his countrymen abhorring him. Literally, he denies himself, takes up his cross and follows Christ—forsaking houses and lands, father and mother, brother and sister, wife and children. Such is the power of the Gospel in all lands, when it takes hold on the heart, and makes man a new creature. Apply this standard to the vast number of professing Christians among ourselves, who contribute nothing and less than nothing to the fulfillment of the great command, “Go preach the Gospel to every creature,” and where are they found? It is a fearful thing to enter the church of Christ without the spirit of entire self consecration to his service. But that thousands on thousands do so enter it, admits not of a doubt, it we judge the tree by its fruits.

The above we find, without credit, on the first page of the N. H. Baptist Register. It is a striking commentary upon the censures of the churches. They have condemned the despised Adventists for manifesting the same fruits that are here acknowledged to be the legitimate and necessary results of the truth in all lands. And the churches are here censured for being destitute of the very faith for which the Adventists are condemned. O consistency! verily, thou art a jewel!

WHY IS IT, that those who cavil at our position, have not the magnanimity to publish, nor even attack our arguments or facts?

The Refiner.

He is like a refiner's fire, and fullers soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Mal. iii. 2, 3.

A few ladies in Dublin, who often met together to read the word of God, one day occupied their attention with the passage now before the eyes of the reader. One of the ladies expressed her opinion that the fuller's soap and the refiner of silver, were only the same image to convey the same view of the sanctifying influence of the grace of Christ. “No,” said another, they are not the same image: there is something remarkable in the expression. ‘He shall sit as a refiner and purifier of silver.’ On going to town, this lady called on a silver smith, and desired to know the process of refining silver, which he explained to her. ‘But do you sit,’ she asked, while you are refining?’ ‘Yes, Madam, I remain with my eye steadily fixed upon the furnace; since if the silver remain too long, it is sure to be injured.’—She at once saw the beauty and comfort of the expression. Christ sees it needful to put his people into the furnace, but he is seated by the side of it—His eye is steadily fixed on the work of purifying—and his wisdom and his love are both engaged to do all in the best manner for them. As the lady was returning to her friends, to tell them what she had heard, and as she turned from the shop door, the silver smith called her back, and said he had forgotten one thing, and that was, he only knew the process of refining to be complete by seeing his own image in the silver.

When Christ sees his own image in his people, the work of purifying is accomplished.

It may be added, that the metal continues in a state of agitation, until all impurities are thrown off, and then it becomes quite still; a circumstance which heightens the analogy of the case; for how

“Sweet to be passive in his hand,
And know no will but His!”

MINISTER'S ACCOUNT. At a meeting of ministers, an aged servant of God represented the Judge as calling upon those who had been preachers of his word to render up their final account, and proceeded in this manner: To the first—“What was your inducement to preach my word?” He replied, “To secure a good living.” Stand by, said the Judge, “you have received your reward.” To the second—“And what did you preach for?” “To display my learning and eloquence, and gain popularity.” “Stand by; you have received your reward.” To the third—“And why did you preach?” He humbly replied, “To make known unto men salvation by the cross, and win souls to thee.” “Room, saints! room, angels!” said the Judge; “let my faithful servant enter into the joy of his Lord.”

IS THERE NOT CAUSE FOR ALARM?—There are now in Europe several effective organizations acting under the name of missionary societies, the real object of whose labors is the overthrow of our government. The most prominent of the societies are the De Propaganda Fide of Rome; the Leopold Foundation, in Austria; another society at Lyons, in France. These societies, and others of a similar design, contribute for the spread of Romanism in this country, a sum about equal to the whole amount contributed by all the evangelical churches in America for missions. Is there nothing to fear from such lavish expenditures?—True Catholic.

THE ADVENT HERALD.

BOSTON, JANUARY 1, 1845.

Questions Answered.

DEAR BRO. BLISS—I want to ask you whether the year A. D. 1, expressing the *ordinal*, did not correspond with the *ordinal* of J. P. 4714? And whether the *ordinal* of the J. P. 6557, does not correspond with the *present year*? If so, we are most certainly in '43 instead of '44; for 6557—4714=1843. And 1843 will not end until January 1. If you will answer this, it seems to me it will settle the dispute about the year at once. J. WESTON.

Dec., 1844.

It is true that those years synchronise as expressed above; and it is also true that A. J. P. 6557—4714=1843. Why, then, is it asked, does not this year synchronise with A. D. 1843? It is because A. D. 1843 is an *ordinal*, and does not complete 1843 full years till Jan. 1st, the beginning of A. D. 1844. A. D. 1, began with the beginning of A. J. P. 4714, and ended with its close; or in other words, our Anno Domini began at the end of A. J. P. 4713; so that when we subtract 4714 from A. J. P. 6557, we have 1843 full years, not the *ordinal* but the *numeral*, from the 1st day of A. J. P. 4714 to the 1st day of A. J. P. 6557. And as the 1st of last Jan. was the 1st day of A. J. P. 6557, that must have been the end of 1843 full years from the vulgar era, and the 1st day of A. D. 1844. But the date of this paper is the 1st day of A. J. P. 6558; and consequently we are just 1844 full years from the vulgar era, which was the 1st day of A. J. P. 4714. 6558—4714 leaves just 1844 full years. Consequently this is the 1st day of A. D. 1845—not 1845 years, but the 1st day of the year, which spans the arch from to-day to one year from to-day.

BRO. WESTON.—The notice to which you refer had reference to those who are not Adventists.

BRO. WESTON writes:—I have been very unwell for several weeks, though now I am in better health. I went to Ashburnham, Mass., last Sabbath, and we had a blessed time. The brethren and sisters are strong that the Lord will soon come.

LETTER FROM BR. D. M. JAMES.

Dear Brother Himes—The Advent cause here was never more firm than at the present time. The brethren and sisters are strong in the faith of soon seeing their Lord and King—although different reports have been in circulation abroad. We are in great want of a Preacher. We have no regular preaching for the want of some one to preach to us. It would be very desirable to the brethren, to have some one of the lecturing brethren come and visit us. We hope bro. F. G. Brown will come if convenient; if not, some other one is requested to visit us. There are about one hundred and twenty-five brethren and sisters, in this town and vicinity, who would be glad to see some one of the lecturing brethren here. Will brother Brown please inform us through the Herald whether he can come or not. Yours in the blessed hope of soon seeing Jesus, D. M. JAMES.

WALES, MS.—Brother H. Pratt writes:—Never were the Advent brethren so strong in faith or numbers in Wales, as since the definite time has passed. We bless God for the hope that this little band can now exclaim with the prophet, "This is our God, we have waited for him, and he will save us." Language is inadequate to express the gratitude we feel to those who have been the instruments in the hands of God, of opening our eyes to behold the beauties of his word. O what light has dawned upon our souls since we learned that that word could be understood. Blessed are they whom the Lord, when he cometh, shall find so doing. This gospel of the kingdom must be preached, and if the Adventists do not preach it, I fear it will slumber fatally. O, how gladly would we throw open our doors,

our arms, and our hearts of sympathy, would they but come to Wales in the name of the Lord.

LUTHER'S OPINION OF PERFECTION.—Brother, is it not possible for thee to become so righteous in this life, that thou shouldst feel no sin at all, that thy body should be clear like the sun, without spot or blemish, but thou hast as yet wrinkles and spots, and yet thou art holy notwithstanding. But thou wilt say, How can I be holy, when I have and feel sin in me? I answer, in that thou dost feel and acknowledge thy sin; it is a good token; give thanks unto God and despair not. It is one step of health, when the sick man doth acknowledge and confess his infirmity. But how shall I be delivered from sin? Run to Christ, the physician which healeth them that are broken in heart, and saveth sinners. Follow not the judgment of reason, which telleth thee that he is angry with sinners. But kill reason and believe in Christ. If thou believe, thou art righteous, because thou givest glory unto God, that he is almighty, merciful, true, &c., thou justifiest and praisest God. To be brief, thou yieldest unto him his divinity, and whatsoever else belongeth unto him. And the sin which remaineth in thee, is not laid to thy charge, but is pardoned for Christ's sake, in whom thou believest, who is perfectly just; whose righteousness is thy righteousness, and thy sin is his sin.

Daring to be Singular.

"Let us dare to be guilty of the great singularity of doing well, and of acting like men and Christians, and then if we can have the liking of and approbation of the world, well; if not, the comfort is, we shall not much want it."

On this the Religious Herald thus discourses.

The man who dares to think for himself upon any question of general interest, and to act in accordance with his convictions of right, if, as must sometimes happen, he finds himself separated from his friends and associates, and even placed in diametric opposition to them; such a man, we say, must be allowed to occupy a position which is far enough from being a pleasant one. It is difficult to set oneself in the strong current of public opinion and breast its force. He who does this, must consent to endure the persecution of his enemies, and the impatience often of his best friends; he must consent to have his motives misjudged; to be charged with obstinacy and self-will, and to suffer all those nameless petty persecutions which in this country supply the absence of the Inquisition and the Star-Chamber. Every one, therefore, who purposes to "be guilty of the great singularity" of thinking his own thoughts, and doing his own acts, should count the cost before he ventures to indulge in any such luxury. If he fears that he has not nerve enough to bear the consequences we have named, let him renounce his independence, and give himself up, body and soul, to the dictation of his Party, in Church or State. It will be altogether easier and pleasanter to take this course than to strive after the naked right, with his own thoughts to aid him, and nothing else.

But on the other hand, the man who sets himself earnestly, yet modestly, to ascertain truth and duty; who seeks to discover, in the light of God's Word, the right principles of action, and adheres to these principles through good and evil report; holding to them with equal firmness, whether they carry him along with the multitude, or compel him to stand alone; such a man occupies a position not less noble than difficult. With him, principle is inexorable; everything else must yield to it.

Although he may be often obliged to live without "the liking and approbation of the world," having something substantial to rest upon within his own bosom, he can endure patiently, and wait for time to manifest the truth to which he holds.

ADVENT CONFERENCE.—I shall attend Conference at Cabbotville, Ms., to commence January 3d, 1845, and continue over the Sabbath. Bro. Ladd will make the arrangements. J. V. HIMES.

Vengennes, Dec. 19, 1844.

The Shield, No. 2.

This No. so long delayed, is about through the press, and will be ready for delivery the first of next week. It contains a number of very interesting articles under the following titles.

The Reformation of Luther—its similarity to the Present Times.
Satan's last Parochial Calls—a Poem.
Version of Daniel, 2d, 7th, 8th and 9th Chapters.
Prophetic Use of a Day for a Year.
Exclusiveness.
The Bereaved to the Departed—a Poem.
Reply to Prof. Bush's "Valley of Vision."
The Impossibility of the World's Conversion, demonstrated from the Prophetic description and History of Popery.
The Seventh Month Movement—its History, Results, &c.

The above form a pamphlet of 144 pages—the size of the first number. Price 37 1-2 cents, or three copies for one dollar. It may be obtained at this office, No. 9 Spruce St. N. Y., and 3 1-2 South Seventh Street, Philadelphia.

CONFERENCE AT BARNSTEAD, N. H.

Providence permitting, the subscribers will attend a Second Advent Conference, at Barnstead, N. H., commencing January the 21, 1845. APPOLOS HALE, Boston, Dec. 28, 1844. I. E. JONES.

Letters and Receipts to Dec. 28.

Samuel Stewart 50c pd to end v 9; J H Northey \$1 pd to end v 8; Calvia Hitchcock by pm \$1 pd to end v 4; A Severance by pm \$1 pd to end v 9; S Braley by pm \$1 pd to end v 7; Chs F Bonney \$1 pd to end v 9; Ann Shockley by pm \$2 pd to end v 9; H C H Paine by pm \$1 pd to 216 in v 9; S Armstrong by pm 62c pd to 189 in v 8; Jno Howe by pm \$1 pd to end v 8; H H Hall by pm 50c pd to middle v 8; Mrs W Bradford by pm 50c pd to end v 9; R Seaverus by pm \$1 pd to end v 8; Mrs E McNeil by pm \$1 pd to end v 8; J Pierson \$3 pd to 180 in v 8; S Main by pm \$3 pd to middle v 8; E Martin by pm \$1 pd to end v 9; C Perkins by pm \$1 pd to end v 8; A Conger \$1 pd to 216 in v 9; A Palmer \$1 pd to 216 in v 9; C B Whitford \$1 pd to end v 8; Samuel Puffer \$1 pd to 216 in v 9; Thomas Lee by pm \$1 pd to 214 in v 9; H Sullwell by pm \$1 pd to end v 9; D M Clough by pm \$1 pd to end v 8; C E Williams by pm \$1 pd to 214 in v 9; R Rose \$1 pd to end v 9; Sarah Pelham \$1 pd to end v 8; M S Whiting \$1 pd to end v 8; J Kendall by pm \$1 pd to end v 8; J Pierson by pm \$3 pd to middle v 8; Silas Reid \$2 pd to end v 6; B H Osborn by pm \$1 pd to 216 in v 9; Rev J Blair by pm \$1 pd to end v 8; J S Seymour by pm \$1 pd to 216 in v 9; Charles McKenzie by pm \$1 pd to end v 8; Henry V Davis (3 ceps) \$2 pd to 198 in v 9; Capt M Whitten \$1 pd to 216 in v 9; J T Stall \$1 pd to end v 8; E Records \$1 pd to 204 in v 9; Mrs S H Pierce \$1 pd to 216 in v 9; John Downing \$2 pd to end v 10; D Downing \$1 pd to 14 in v 8; Mrs A Tilton \$1 pd to end v 8; Hannah Conant 50c pd to 200 in v 9; Levi Mussey settled to end v 8; Erastus Parker \$3 for 3 copies, (where shall it be sent? name of town not sent us.); H M Sleeper by pm \$1 pd to 216 in v 9; E C Englerby by pm \$1 pd to middle of v 9; C Bennis \$1 pd to middle v 9; S Wainwright 50c pd to middle v 8; W Hicks 50c pd to 190 in v 8; Harriet Towne \$1 pd to 216 in v 9; E P Butler \$1 pd to 217 in v 9; H Barbour \$1 pd to end v 8; J Wright 50c pd to middle v 8; A Williams \$1 pd to end v 7; Mary Hull \$1 pd to 216 in v 9; D S Turner \$1 pd to end v 5; Ann Grow \$1 pd to 216 in v 9; W H Kneeland \$1 pd to 216 in v 9; E B Avery by pm \$2 pd to end v 7 including \$1 in June last; Nathan Clark (it stands "Collins" on our Book, which is right?) by pm \$1 pd to end v 8; J Willoughby and John Frederick by pm 50c each pd to 203 in v 9; S Stone by pm \$1 pd to end v 9; T Freeman jr by pm \$1 pd to end v 7.

J McGlaulin; G S Miles \$10 50c; J B Cook; J J Porter; E Jacobs; J Marsh; pm Greenville Pa; W S Miller; Ira Young; J Blake and J Tibbitts; J Adrian; J Kendall \$6; pm York Me \$2; P M Shaw; pm Richmond Vt; W H Scott \$1 books sent; A Pierce with box of books; H Haskill; J Weston; J V Himes; pm Cheshire Ct; pm Salisbury N H; N Southard; J Bates \$1; A S Calkins; G F Cox; E C Clemons; F G Brown; pm Freedom NY; S Stowe \$5; pm Plymouth Pa.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 22.

Boston, Wednesday, January 8, 1845.

WHOLE NO. 192.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward, free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Second Adventism.

A DISCOURSE BY REV. B. STOWE.

(Concluded.)

The fifth is, the importance of having the mind supplied with a well balanced system of truth. When we take one principle and give it special prominence, we destroy the proportion, and become ultra in our spirit and measures.

A sixth is, that we avoid countenancing error on the ground that it may do some good. The apostle of this pestilent heresy was admitted into some pulpits on the plea that his doctrine might be useful in awakening and converting certain persons who could be reached by no other means; precisely the plea upon which coarseness and vulgarity in the pulpit have sometimes been justified. Most bitterly have those pastors and churches, who acted on this principle, deplored their mistake. It is a vicious principle, and should be loathed and repudiated as virulent poison. God has given us truth for the saving of men. We need not error to do his work.

A seventh is, that we ought not to be so unjust as to make evangelical religion responsible for excesses perpetrated under its name. All the sects usually styled orthodox have suffered by this delusion; but the great system of truth which they believe and maintain, has never produced these bitter, misshapen fruits. Excesses quite as wild and fanatical appeared in the first century, when truth was inculcated by the best of men, and when the church existed in its purest form. So also was the great Reformation, under Wickliffe, Luther, Zuingli, and Melancthon, afflicted, dishonored and retarded by a variety of the most furious fanaticisms. Every improvement has its incidental evils; and never have the churches awaked from a dead formalism, and made advances in holiness, without some of these disagreeable developments. The revival spirit of the age, and the spirit of missions, both indicative of the returning health of Zion, have thrown out upon the surface this unseemly ulcer, which for the time disfigures the body, and occasions reproach, but which will ultimately disappear, and leave only the scar to denote that it was

and is not. Many a scar is worn by the fair form of our holy religion, for many have been its corruptions; but she will yet stand forth healed and healthful, beautiful as Tirzah, and comely as Jerusalem.

An eighth is, that we ought not to be so uncandid as to reject a doctrine of God's word because it has been caricatured and abused. Christ will come to raise the dead and to judge the world. When it will be, no mortal knows, no angel can foretell. Be ye ready at all times, for in such an hour as ye think not, the Son of Man cometh.

REMARKS ON THE ABOVE.—Concluded.

His fifth lesson "is, the importance of having the mind supplied with a well balanced system of truth." The Adventists believe the Bible contains this "well balanced system of truth." By reference to their faith, as taught in the Scriptures, the reader may judge whether their system is a well balanced one. When the principles of "Second Adventism" can be fairly disproved from the Scriptures, or shown not to be a "well balanced system of truth," then we may cease looking for the Lord, and be silent in warning men to prepare for his coming. The Advent faith is the proportion of truth which many have attempted to destroy by adopting the unscriptural use of death, as the one prominent motive, to bring sinners to repentance. The friends of the "Second Advent near" believe the Scriptures to contain a full portrait of God's will to man, and the great plan of salvation and redemption, which plan would be seriously defective without the hope of Christ's second coming, to redeem and to reign. As Christ suffered on the cross so he arose from the grave and ascended to the Father, after having commissioned his gospel to be proclaimed with a promise to return, in order to judge both the quick and the dead. It is a series of events and a complete system of truth which covers the whole ground of Second Adventism, beginning with Genesis and ending with the Apocalypse—starting with the promise that the seed of the woman should bruise the serpent's head, and terminating with the quickly coming of Christ to destroy him that hath the power of death. After the long lapse of years, the fulfilment of a series of events which bring us down to the present times, so minutely described by Christ and his apostles as the distinctive characteristics of the last days, what can be greater folly, than to despise, or neglect the study of those promises which attest the assurance that Christ is about to return, and save all Israel? If the "Second Advent near" were not a practical and eternal truth of God's word, associated with the highest interests of the soul—if the evidence of it were not scriptural, then there might be some apology for viewing the near coming of Christ a "delusion," and a knowledge of the time of the event "purposely concealed."

But to the sixth lesson—"that we avoid countenancing error on the ground that it may do some good." It is here admitted that some have had sufficient confidence that the "heresy" would be instrumental in saving souls. God never takes error to save men. The great instrument of their conversion is distinctly specified. "Sanctify them through thy truth—thy word is truth." The Bible contains all truth. And we have the testimony of Christ that the revelation which God has given is true. The hundreds of souls who have been converted through the preaching of "the apostle of this pestilent heresy," may be easily accounted for on God's principle of saving souls. If any admitted the "apostle" into their pulpits from any "vicious principle," no wonder they bitterly deplore it.

Those who have rejected the heresy may have to lament as bitterly, when God shall call his stewards to an account. The burden of Christ's lamentation over Jerusalem was, that they rejected his message, and that they knew not the time of their visitation.

The seventh lesson Mr. Stow has learned "is, that we ought not to be so unjust as to make evangelical religion responsible for excesses perpetrated under its name." Prejudiced observers, says a recent historian of the Reformation, might have seen nothing in all that was going on but what might be deemed the effect of passing enthusiasm. Facts were needed that should give proof of the contrary and demonstrate that there was a deep and broad distinction between a reformation, based on God's word and any mere fanatical excitement.

Mr. S. refers to fanaticisms "where truth was inculcated by the best of men," and when the church existed in its purest form. From whence did they arise? What was the cause? Did they arise from preaching the gospel of the kingdom of the personal coming of Christ—the resurrection—the dead, and the end of all things; together with the precepts and duties of religion? No. Mr. S. knows that the "excesses" of which he speaks, arose from a very different source. Persons arose professing to have direct revelations from God, as a substitute for the perfect sufficiency of his word. Persons unacquainted with the history of the Reformation would infer from Mr. Stow's remarks on this point, that the prophets of Zwickau and the enthusiasts of Alstadt, or rather the views they cherished, were the peculiar and distinguishing features of Adventism. The opposers of the Reformation availed themselves of these very fanaticisms, with the hope of defeating it. All this, say they, "comes of Luther's teaching—a public example must be made of the impious authors of these disorders." From all parts of Germany accusations were made against Luther, as the author of the "furious fanaticisms," and every available means were used to put out the light, which was kindled by the Reformation, in the whole empire. Adventism has had the same obstacle to contend with in its progress, and its enemies gladly avail themselves of the "excesses" into which some have gone, (who innocently thought they were doing God's service,) as an argument against the doctrine of the Advent near. The revival of the Advent faith was one of the distinctive features of the Reformation. Luther expressed his conviction, just before his death, that the judgment day would come in about 300 years. He died in 1546. Mr. Brooks, in his *Essays on the Advent and kingdom of Christ*, in which he shows that the Temporal Millennium fable commenced with the Romish domination in the Church, says, "The doctrine (of the Advent) was thrown into the back ground until the time of the Reformation, when it was again revived; but owing to the fanatical turbulence of the Anabaptists on the Continent, and the Fifth Monarchy men in this country (England) it again fell so much into disrepute, that many timidly kept it out of view, until succeeding generations lost sight of it. In the meanwhile, however, the doctrine was by no means generally denied: many eminent men were raised up, from time to time, who advocated these truths in the Established Church."

In the reign of Edward VI. a Catechism was drawn up by the Prelates, and sanctioned by that king in the last year of his reign, May, 20th, 1553, in which the final Resitution of all things spoken by the prophets, the personal reign of Christ, and the manifestation of the kingdom of God, were all to take place at the end of the 6000 years; but owing to the "excesses" and "furious fanaticisms" of the Anabaptists of Germany, the doctrine was brought into disrepute, and the cause much "retarded."

It is not, therefore, the Second Advent doctrine which has dishonored Christianity in former, as well as in later days, but the "fanaticisms" of men, which have grown out of leaving the Bible, and substituting in its place, visions and direct revelations from God, which the Adventists believe to be an error; and for which they are no more responsible, than were the Apostles and the Reformers, for the errors and the excesses which have always, more or less, retarded the cause of truth, and brought a reproach upon the religion of God. The Advent faith has its "incidental evils," and has been blessed of God in arousing professing Christians from a "dead formalism," to progression in piety and a knowledge of the Scriptures. And did the heart as well as the voice of the churches sympathize with the evidence of the "Advent near," there would be less of that "dead formalism" than is now apparent, and the "health of Zion" would be visible in its return. Zion cannot appear in her beauty until she puts on the appropriate garments of holiness, in which she may be always ready to meet her Bridegroom and King. What will give a more intense tone and solemnity, a pathos, life and power to pulpit messages—or incite in the bosom of the church a prayerful, humble, self-denying and holy life—what better means can be employed to arouse the church and keep her *awake, active and watchful*, than the doctrine of the Advent near, for which we believe there is abundant Scripture evidence? What would give those messages greater power over the consciences of sinners, (who have seemed of late to become emboldened in sin, having been taught that Second Adventism is all a delusion,) than for a minister to feel himself to be standing on the threshold of Eternity, and perhaps for the last time directing his hearers to Jesus as the only refuge of their souls' salvation.

Mr. S. anticipates brighter days for Christianity when "religion will yet stand forth healed and healthful, beautiful as Tirzah and comely as Jerusalem." This language indicates to us, that the author expects a real and universal reign of righteousness on earth before Christ's Second Advent. The present aspect of the world, together with the rapid progress of Romanism for the last 15 years, affords no encouragement to such a hope. The image of the Beast (not the scar) that was, is yet living to such an extent that many wonder, not discerning that it is the last link in the chain of prophecy which brings us to the coming of one like unto the "Son of Man with the clouds of heaven," and issues in the triumphant glory of his dominion and kingdom. No one with eyes open but must see that the papal system is fast riveting its chains upon the minds of men, and gaining friendship with those who once opposed its spirit. As the time appointed for its destruction draws nigh, the strength of Papacy is augmenting, by anticipating to her advantage every movement which human wisdom can devise, and by pre-occupying ground which has been cultivated, even by her opponents. All history proves that she bids defiance to the sword of the spirit and to any human plan to check its prevalence. Let all the strength of the Protestant communions be combined and exerted to the best advantage for the conversion of the world, still the hope of converting the trackless wastes of Papal darkness, into a garden of the Lord, is without the least foundation. God has declared that it shall prevail, and as the *Man of Sin*, Paul testifies that it will not cease to prevail, until it is destroyed by the brightness of the Lord's coming. While the good seed is being scattered, Satan is sowing the tares, and both will grow together until the harvest, which is the end of the world, or gospel age. But independent of this plain prophecy, there are other reasons for believing that religion and the church will have to struggle, in the midst of darkness and corruption, until the day of the Lord Jesus, when He will establish a kingdom, unscarred by worldly policy, government, merchandize of souls, literature, fashion and pride. Then, and not till then, have we any assurance that the unseemly ulcers which now disfigure the body of Christ, will entirely disappear, and Zion appear beautiful as Tirzah and comely as Jerusalem. The Savior has purchased the church with his own blood, and pledged his word for her final redemption from every earthly fetter and "scar." Here we behold the power and exaltation of earthly kingdoms, and under that power Zion oppressed, but God has reserved honor and glory for his church after the image is broken to pieces, and the kingdom is replaced under the government of its rightful owner, in which he shall reign for ever and ever. This lesson we believe God's Word teaches.

Mr. S. concludes his discourse with the eighth lesson to be learned from the *delusion* of Second Adventism—"that we ought not to be so uncandid as to reject a doctrine of God's word because it has been caricatured and abused." It will be seen who have "caricatured and abused" the doctrine of Christ's Second Coming when the trump of God shall sound, and then it will be also seen who have strengthened the hands of the wicked and encouraged them in their unqualified blasphemy against the truths of God's word. We leave the question to be settled by the Judge of all hearts. True, we are informed that "Christ will come to raise the dead and to judge the world," and it may be added, God has *appointed a day* in which he will execute the judgment by his Son from heaven. "When it will be," Mr. S. asserts, "no mortal knows, no Angel can foretell." And this is all the comment we have discovered in the discourse, on the important text on which it is founded. It requires but little skill under the appellation of "*heresy*" and "*delusion*," to run down the doctrine of the Advent nigh; but to meet the question and refute it by Scripture argument, or to explain away the mass of evidence by which the doctrine is sustained from the Bible, requires more than a superficial view of its progress. It is not a small affair, nor a subject of minor importance. The "times and seasons" of Christ's sufferings and the glory that should follow, was considered by the Apostles worthy of their diligent research. It is an event to which the expectations of Christians are uniformly directed, as the period in which their hopes would be consummated and their joys begin. The Apostles learned an important lesson from the study of the prophets respecting the "times and seasons," which is left on record for our instruction. While we may know the *manner* in which the Lord will come to such as are not expecting him, Paul specifies one feature of the times by which we may know *when* sudden destruction cometh. (See *Thess. v: 1-8*.) The season in which Christ may be expected to come the second time is as much a subject of prophecy as the event itself. The fact of having a knowledge of the season is what gives interest to the event. The fact that Christ "*will come again*" is generally admitted, but the promise is not looked to nor regarded with the same feelings as that of his first Advent. And why not? Because it is a subject only occasionally admitted, and then regarded as being far in the future, and of course it becomes ineffectual. When Christ tells us to *watch* for his coming (for this is what the command refers to) he does not previously say that "*when he will come no mortal knows, no angel can foretell*," but first describes the harbingers of his approach; and then adds, "When ye see all these things come to pass, know that it is nigh, even at the doors." The Savior knew that the winding up of the present dispensation is what would give interest to the event, and to be contented to know nothing about it, is practically rejecting the instructions which he has given; and which he intended for the benefit of those who would be living at the time. While the signs are before us, as described by the Savior and the Apostles, we will heed the warning to watch—for "*if thou shalt not watch I will come upon thee as a thief; and thou shalt not know at what hour I will come*."

LETTER FROM BRO. C. BYWATER.

DEAR BRO. HIMES:—In common with my brethren I have been much disappointed in not seeing my Lord as I expected, but thanks be to God he has given me grace according to my day; and notwithstanding my disappointment and sore trials, I cannot well see how the Scriptures could otherwise have been fulfilled. Daniel was told in connection with the Lord's coming, "Many shall be purified, made white and tried," and John saw those who "came out of much tribulation," who had made their "robes white in the blood of the Lamb" (these are the ascension robes that our opponents ridicule so much.) How could we be more effectually tried, than by the disappointments we have met with and the reproach that has been poured upon us in consequence of it? But if we patiently endure we shall receive the promise; for we know from our own experience, and it is confirmed by God's dealings with his people in every age, that "our extremity is God's opportunity." I think there is nothing very marvellous in God's present dealings with us, for it is just as the Savior told us it would be, *Matt. 24: 38, 39; Luke 17: 26*.

It appears quite evident that there was an appa-

rent passing by of the 120 years. See *Gen. 7: 4, 10; 1 Pet. 3: 20*. First, the year was revealed, and secondly, the day. What but the proclamation of the time ripened both the tares and the wheat of the old world? and what but the time will ripen the harvest of the present world? for the tares and the wheat both grow together, both ripen together, and are both harvested at the end of the world.

I think that the deliverance of the children of Israel out of Egypt fairly illustrates God's dealings with us at the present time. God had determined according to his promise (see *Gen. 15: 13-16*) to deliver his people from Egyptian bondage, and to do it in such a way as should most glorify himself, and secure their future obedience and happiness. Accordingly, in due time, he raises up Moses and Aaron, and sends them to the people: and they call the Elders of the people, rehearse the matter to them, declaring what God was about to do for his people; they again rehearse the matter to the people, and it seemed to go like fire through the camp. But the test had not yet come. Next Moses and Aaron must go to Pharaoh and declare God's message to him, and demand the release of the children of Israel by the authority of Israel's God. Pharaoh contemns God's authority and refuses to let the people go, and increases their burdens, saying, "Ye are idle, ye are idle, that is the reason you want to go into the wilderness." So it has been said of us, who have been looking and praying for deliverance, "You are selfish, you are not willing to work." But now comes the test with Israel; and they begin to complain to Moses, deliverance has not come, their condition is worse than it was before, and they had better have held their peace and said nothing to Pharaoh about it. Moses then brings the case before God. Then the Lord said unto Moses, "Now shalt thou see what I will do unto Pharaoh, for with a strong hand shall he drive you out of his land. Speak unto Pharaoh, King of Egypt, all that I say unto thee. And Moses and Aaron did as the Lord commanded them. Now comes the trying process, the judgments of the Almighty upon Egypt. Israel must be delivered, and that by a mighty hand. And while the judgments were upon the people, they were apparently humbled; but when removed, their hearts were hardened, so that instead of loosing their hold upon God's people, as they should have done, they held on with a still stronger grasp than ever; and in order for God to deliver his people, it was necessary that the whole Egyptian host should be destroyed. On the other hand, while the judgments were upon the land, God's people were gradually being weaned from Egypt and the Egyptians, and made ready for a speedy deliverance, and when the appointed time arrived, the same hour of the night they left Egypt for the promised land. So I think it is with us. We have gone forth to meet the Bridegroom, we have come down by the Red Sea, and are only waiting for the parting of the waters, and the command to go forward; or for the Angel that sets upon the cloud, to thrust in his sickle and reap. And shall we cry unto him to thrust in his sickle and reap?

C. BYWATER.

Lodi, Cattaraugus Co. N. Y. Dec. 18th, 1844.

Are you Now Ready.

Danger is approaching! The great and awful day of the Lord is at the door! Who may stand when he appeareth? For he is like a refiner's fire, and like fuller's soap! Reader, are you selfish? Are you jealous of your honor? Are you clinging again to your wealth; your friends! Do you love your ease? Are you envious towards your brethren? Have you malice towards friend or foe? Are you seeking or receiving applause of man? Are you spending your precious time in idleness, a burden and dishonor to the cause of Christ? Are you judging your brethren, saying, "stand by, for I am holier than thou!" Are you quietly folding your hands to sleep? Are you saying in your heart, peace and safety,—*my Lord delayeth his coming*? Are you opening your eyes again to this sin-cursed earth, and laying plans for the future? Are your prayers less frequent, less fervent? Then fear, lest a promise being left you of entering into rest, you may at last come short of it! Not one of the promises of God's word is yours—you are fearfully drawing back and are in great danger of being lost! What, can you not endure one short moment of time;

how then can it be possible that you were ever prepared to meet Jesus in peace? *Faith that cannot endure, is not genuine!* When the Bridegroom comes, the bride will be ready! Would you hasten his coming, or be of the bride? then repair, without delay, to the mercy-seat, and get prepared! *He is coming! He has spoken, and he still speaks,* saying, "WATCH, for ye know not when the time is!" "If ye will not watch, I will come upon you as a thief." But throw off restraint, plunge again into the world, refrain prayer, and a fearful slumber will seize your soul, which can never be broken, till the voice of God summons you to judgment! S. H. B.

LETTER FROM BRO. A. HASKELL.

DEAR BROTHER HIMES:—

In reading several articles on "Millerism," in the N. Y. Baptist Register, among others of a kindred character, my attention was particularly directed to the following remarks:

"How these leaders in this presumption can answer to themselves and to God, for the dreadful troubles they have brought on multitudes of individuals and families, in all parts of the land, whom they have sadly beguiled, we cannot say, but we would not be placed in their state of responsibility for the wealth of the globe."

"It would seem really that any further attempts to retain your confidence would be in vain, that you would pronounce it all a delusion, and that you would leave Father Miller alone in the sole enjoyment of its glory."

As I am one of those who are termed "poor deluded dupes to this miserable imposition," I feel constrained to state briefly how I was led into it, and then make a confession to all our christian friends who thus speak of us and who are calling upon us to renounce and confess.

To all such I would say, that with regard to myself, it is not true which Mr. Stow asserts in his sermon concerning us as a whole, viz. that we are of that class "who are ever ready to embrace new theories and follow new leaders, seldom inquiring whether those theories be true or the leaders trustworthy."

True, I did embrace what Dr. Whitby terms his "new hypothesis," which has been so generally adopted and preached since his day, without thus inquiring; but as soon as I saw it was sustained, neither by Scripture or common sense, and was not in accordance with the faith of the primitive church, I abandoned it.

When my attention was first directed to this subject I could say, with Prof. Pond, "if this doctrine be true it certainly should be known, that the world may be in readiness for the coming catastrophe." "The theory treats of the most sublime and awful subjects which should never be mentioned but with the greatest seriousness, or inquired into but with the utmost candor." And I "searched the Scriptures daily to see whether these things were so." By comparing Scripture with Scripture, and by observing the conflicting opinions and palpable absurdities, put forth to disprove it, I was forced to admit, that according to evidence presented to my mind, it must be true that the great day of God's wrath was about to break upon this ungodly world. I felt that I was not prepared to meet the Judge of all the earth, and was constrained to cry unto God that he would be merciful to me a sinner, and save me from the wrath which is to come. And he who is all love and compassion, I trust, heard and forgave. And now I would bless his holy name that he hath raised up and sent forth servants to proclaim the near approach of the coming King and Savior.

I am not alone. Says a writer in 1840, "We have never been an advocate or defender of Mr. Miller or his doctrine, but we like to see truth and fairness used in argument. He (Mr. Miller) has been the instrument of more conversions to Christianity, especially from

Deism, than any other man now living in these parts." Multitudes since have been converted, who but for the blessing of God through the instrumentality of his indefatigable servants, whom you call "designing knaves," would in all probability be still going on in the broad way to death, but who now can say "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope," &c. Wherein we greatly rejoice. Will you rejoice with us? There is joy in the presence of the Angels of God over one sinner that repenteth. In view of what God has done for us, let every thing that hath breath praise the Lord. Praise ye the Lord.

But now since 1843 and the 7th month of '44 is past, and we are disappointed in not realizing our hope, I will confess that I believe with Prof. Bush in his reply to Mr. Miller, "that all well informed students of prophecy will admit that his calculation of time is not materially erroneous or very wide of the truth."

I confess that I believe with Mr. Hinton, in his work which he considered a "sufficient refutation of the end of the world theory," that "it is possible we may have reached the goal of the world's mortal destiny. It is my deliberate opinion that we are in the general period of termination of the 23d century alluded to by the prophet." I confess I believe also with Prof. Bush, that "If we take the ground of right reason we must believe that the present age is just opening upon the crowning consummation of all prophetic declarations."

I also confess I believe with a writer who speaks of the "visionary, absurd and self-fatal speculations of the devout Second Advent Man," "that I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record. What will it be? The battle of Armageddon? The Millennium? The new Heavens and Earth? Perhaps all of these preceded by the coming of the Son of Man in the clouds of Heaven. Nothing in the prophecies withholds his coming that I have seen. The character of the Second as was the First Advent, may have been mistaken."

If I have confessed a belief in the views of these writers sufficient to convince such men that I am no longer insane or laboring under a delusion, I will proceed; for certainly no one could be pronounced sane who should confess a belief in all or any considerable portion of what they have written upon this subject, many of their statements and arguments being diametrically opposed to each other.

I regard the Bible as a communication and revelation from God to man; and believe that through it, he speaks from Heaven to all who will hear; and when I have been endeavoring to hear and understand what he says, I confess I have been astonished that professed christians and ministers of the gospel should try to dissuade me from it, by saying, "you cannot understand," "you have no concern with any but the practical part of what God says." "Many of his declarations are awfully profound secrets," and "it is the height of folly and presumption," to spend your time in listening to him. I confess I have thereby been constrained to cry out, "O earth, earth, earth, hear the word of the Lord. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." I confess I have been surprised that almost universally and invariably it should be said, that the preaching of the doctrine of Christ's Second Advent is non-essential, that it is immaterial when he comes, if we are only prepared for death, that the Son of Man comes to all at death, and that may occur at any moment. And yet while

toiling incessantly to lay up treasure on earth and to support the fashions of an ungodly world, you, who thus speak, have reproached us as hypocrites for not forsaking our secular pursuits, and have falsely accused some with laying up treasure like yourselves. And yet further, when for a little season we ceased from our customary avocations, as you said we ought, and as Mr. Dowling said he would advise all to do, if he believed the doctrine, there was one universal burst of indignation against us; and this very circumstance seemed to be sufficient to convince you that the doctrine was false. For, say you, a doctrine leading to such "disastrous results" cannot be true.

Such a procedure on your part, shows conclusively that, whatever you may say with your lips, you are saying in your hearts, my Lord delayeth his coming, and that your treasure is on earth. It proves also, that we are living in the last days, when perilous times should come, when men should be covetous, lovers of pleasure more than lovers of God, false accusers, &c.: for when the primitive disciples sold their possessions and goods, gave to all as they had need, and continued daily together, they had favor with all the people. And why has all manner of evil been said against us falsely? Evidently because we are looking for the glorious appearing of our Savior sooner than you desire to have him come: for if we had proclaimed to the world that the Lord would delay his coming 1000 years or more, we should not have suffered any reproach from you. As proof of this I present a case. President Edwards, who adopted the "new hypothesis" of Dr. Whitby, preached the coming of Christ, but discourses largely upon a class of events that were to intervene, covering a period of more than a thousand years. The last in the series is the scoffing and laughing of the wicked "at the notion of Christ's coming to judgment, of which the Church shall be in expectation and shall warn them. Their wickedness on this account will cry aloud to Heaven, for Christ's appearing in flaming fire to take vengeance on his enemies." Yet Pres. Edwards was not reproached or persecuted for preaching thus, or for prying into the secret "times and seasons." Neither have you reproached his followers for preaching his views of the time of the Second Advent of Christ. But now in your zeal and haste to overthrow this "mischievous and stupid delusion," the doctrine of the speedy personal glorious appearing of Christ, you have placed yourselves in an inextricable dilemma. For in denying that anything can be known of the times and the seasons, you are, in the words of Prof. Bush, "At once cut loose from any chronological mooring and set adrift in the open sea, without the vestige of a beacon, lighthouse or star, by which to determine your bearings or distances from the desired millennial haven to which you had hoped you was tending."

It is possible, according to your own admissions, that Dr. Whitby, Pres. Edwards and others of like faith whom you have followed, were mistaken in the order of events, and that the last in their series is now actually occurring, viz: The scoffing and laughing of the wicked at the doctrine of Christ's speedy coming to judgment of which they are warned. It is assuredly so if the faith of the primitive church was the true faith upon the subject, viz: that the coming of Christ preceded the millennium. And now ought you not to confess to God and to the world, that you have sinned greatly in making light of this doctrine and in vilifying its advocates? Ought you not to proclaim to all that the great event of Christ's coming to judge the world, may occur before the event of death. That it may occur at any moment.

The Christian Watchman says, "The church-

es without doubt needed the purifying effect of this heresy, and if they need its continuance, it will in some form be continued." This I confess unto thee, that after the way which you call heresy, I believe we shall continue to worship the God of our fathers, believing all things which are written in the law and the prophets.

This so called heresy is based upon the immutable principles of the everlasting gospel. And upon these principles I have deliberately and unalterably resolved to stand, God helping me; and no created power shall ever drive me from my position, until I am shown from the Scriptures that after the conflagration of this earth, there will not be a new heaven and new earth wherein shall dwell the righteous; that the redeemed, being made kings and priests unto God, shall not reign with Christ on the earth; that the kingdom and dominion and the greatness of the kingdom under the whole heaven shall not be given to the saints; that they shall not possess it forever, even forever and ever; that the Millennium is not soon to commence and to be ushered in by the personal coming of Christ and the resurrection of the saints; that a curse is pronounced on those who search and inquire into the times and seasons contained in that Revelation which God gave unto Jesus Christ; and that it is a sin to be looking and watching for the immediate personal appearing of the Son of Man in the clouds of Heaven. Until I am thus convinced I would exhort you to live in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. And I would exhort you to take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Watch and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. If you look for him he will appear unto you without sin unto salvation; and if you love his appearing, you shall receive a crown of righteousness at that day. Blessed are those servants whom the Lord when he cometh shall find watching. But if you shall not watch he will come unto you as a thief, and thou shalt not know what hour he will come upon you. And if you shall be saying in your hearts the Lord delayeth his coming, and shall be smiting your fellow servants, and eating and drinking with the drunken, when he comes from the God of Heaven, "there is but one decree for you." But the end of all things is at hand, be ye therefore sober and watch unto prayer.

A. HASKELL.

Westboro', Dec. 23, 1844.

DON'T DESPAIR OF THE MOST HARDENED.—Make no calculation that any are so strong, so proud, so wicked, so prejudiced, so unbelieving, that the Gospel cannot subdue them. They have souls, and they have feelings. They often feel misgivings, and fears and remorse, to which God alone is witness. How can you tell that God has not sent you to speak to such a person at just such a time? Besides God's Spirit is to do the work, and that Spirit can do anything. Beware of limiting Omnipotence.

ITALY.—Letters in the Augsburg Gazette report that a shot had been fired into the palace of the Grand Duke of Tuscany. The Grand Duke was not hurt, but an attendant was wounded. A rigid inquiry has failed to detect the assassin. Italy has been visited by destructive inundations. The Adige has been and the streets of Trent were overflowed. The piracies in the Oreek sea continue to be the subject of alarm.

A terrible murrain is raging among the cattle in the south of Russia, more especially in the neighborhood of Odessa.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JANUARY 8, 1845.

The duty of Prayer in reference to the Lord's coming.

This is a duty which is enjoined by the Lord Jesus upon all his children. "Thy Kingdom come," is after the manner our Savior taught his disciples to pray, when they should enter their chambers and close their doors, so that none should see them but their Father in heaven. "Even so, come Lord Jesus," was the response of that disciple whom Jesus loved, in reply to the assurance of his Lord, of his coming quickly. And why should not his children everywhere feel thus to pray, and thus to respond?

The importance of prayer in this connection, is emphatically enjoined by our Savior, in his discourse as recorded in Luke xvii. and xviii. After predicting that the day in which he should be revealed, should be as it was in the days before the destruction of Sodom and before the flood, exhorting them to remember Lot's wife, and assuring them that where two should be in one bed, in the field, or in the mill, the one should be taken and the other left; he illustrated and enforced the duty of continual and persevering prayer, by several appropriate parables, which he spake to "this end, that men ought always to pray, and not to faint." And that this prayer was in reference to Christ's appearing, is demonstrated by the connection of that which follows with the preceeding subject of his discourse, in reference to which this duty is enjoined.

And first, to show the utility of earnest and importunate prayer, he says, "There was in a city, a judge, who feared not God, neither regarded man. And there was a widow in that city; and she came to him, saying, avenge me of my adversary. And he would not for a while: but afterward he said within himself, though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Had not this widow shown that she was in earnest, and determined to persevere till she accomplished her object, she would not have been avenged. And if importunity is so effectual with an unjust man, what will it not accomplish with Him who is so much more ready to hear and answer our petitions than we are to ask? Therefore our Savior said, "Hear what the unjust judge saith. And will not God avenge his own elect, who cry day and night to him, though he beareth long with them? I tell you he will avenge them speedily." We thus learn, that at the Second Advent, the elect will be crying day and night, for the accomplishment of that event. And that this is the event respecting which they will cry, is evident from the emphatic question the Savior asks respecting it,—"Nevertheless, when the Son of man cometh, will he find faith on the earth?"

The true idea conveyed in this last question, is evidently, that there will be faith on the earth at his coming; and yet that there will be but little; that while a little band will be waiting and praying for the coming of the kingdom of God, their numbers will be small. And the great mass will be perfectly secure and unconcerned, expecting peace and safety, when sudden destruction will overtake them.

Our Savior then, in view of this same event, spake a "parable, to certain who trusted in themselves that they were righteous," (margin, "as being righteous,") "and despised others: Two men went up into the temple to pray; the one a Pharisee, the other a publican. The Pharisee stood and

prayed thus with himself:—God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week: I give tithes of all that I possess." Here is a prediction of the spirit with which many would pray immediately before God's kingdom would be ushered in:—they would "trust in themselves, as being righteous, and despise others,"—despise those who should not be able to see every truth and every duty in the same light they view it. That this is a prediction of a class of mind who should flourish just before the end of all things, is clear from the context; it being spoken in illustration of his remarks, respecting the coming of the Son of man. Such self-righteous prayers are particularly offensive in the sight of God. The prayer of the publican was far more acceptable: he, "standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying:—God be merciful to me a sinner. I tell you," adds our Savior, "This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

When our Savior had thus spoken, "they brought to him also infants that he would touch them: but when his disciples saw it they rebuked them. But Jesus called them to him and said, Suffer little children to come to me, and forbid them not: for of such is the kingdom of God." Thus he continues his remarks in reference to the kingdom, of which he was previously speaking, not being diverted therefrom by this incident. And he adds, "Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child" [in all humility confidence and love,] "shall in no wise enter into it." It would be well if those who oppose the doctrine of the Advent, would ponder on the condition here presented with which they must comply before they can enter that kingdom.

The proud heart of the natural man instinctively withdraws itself from so humiliating a condition as this; and such are anxious to perform some great act themselves, by which they will merit heaven. Thus, "a certain ruler asked him, saying, Good Master," (margin "teacher") "what shall I do to inherit eternal life?" Our Savior refers him to the commandments; but he answers, "All these have I kept from my youth up." Our Savior then, to test his willingness to do, says to him, "Yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly will they that have riches enter into the kingdom of God." Peter then reminded him that the disciples had "left all, and followed him." "And he said, Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, who shall not receive manifold more in this present time, and in the world to come life everlasting." Here our Savior ended his conversation, as recorded in this and the preceeding chapter, respecting his "coming and kingdom," and in view of which these parables and instructions were given; and which "are written for our learning, that we through patience and comfort of the Scriptures might have hope."

In Luke xxi. 36, it is recorded that our Savior, in speaking of his second appearing, commanded those who would attain unto the first resurrection, to "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." In Ezek. xxxvi. 37, where the new earth is brought to view, and the restoration of the saints to

it, God says, "I will yet for this be inquired of by the house of Israel, to do it for them." And in Zec. xii. 10-14, God has promised that when he is about to open in Jerusalem, a fountain for sin and uncleanness, that he will pour out upon his children a spirit of grace and supplication, so that they will all mourn every one apart.

We thus learn by these and other Scriptures, that it is not only a duty and a privilege to pray for the coming of Christ and the coming of the kingdom of God; but also, that at Christ's Second Advent, the children of the covenant will be in such an attitude of prayer and expectation,—enquiring of God to do it for them, to avenge those who cry day and night unto him. But is it asked, must the coming of Christ be delayed for such supplications? No. The time of his coming is appointed; and "at the time appointed, the end shall be." But those who have no spirit of prayer for his coming, have no more assurance that they will participate in the glories of that day, than have those who do not look for him, or do not love his appearing. May God grant that all who are looking for his blessed Advent, may be enabled to pray in the Spirit, and understandingly, "Thy Kingdom Come," "Come Lord Jesus, Come Quickly."

Mr. Stow's SERMON. We give this week the closing part of Mr. Stow's discourse. Of the conclusiveness of his reasoning, all our readers have the opportunity of judging. If, as Mr. Stow says, the Advent doctrine has so "sorely afflicted" the churches for so long a time, why is it, that in discoursing upon its cause, no effort was made to disprove its truth? If it is a fallacious doctrine, the ministry are in duty bound to show from the Scriptures wherein its fallacy consists. If the Scriptures teach the converse of our position, it will be an easy thing for those who are familiar with the Scriptures, to show it. When, therefore, those who oppose us, neglect to do it, it follows that we may presume they are unable to do it. And when Mr. Stow has had so good an opportunity to display his skill in annihilating the Advent faith, and has given no greater evidence of his ability, than is evinced in the sermon under consideration, we may presume that he is also conscious of his inability to cope with it; and from his neglect to sustain his opposition by a reference to the Scriptures, it is fair to presume that he considers himself better sustained by his own unsupported assertions, than by anything contained in the Word of God.

Watch Meeting.

A watch meeting was held at the Tabernacle on New Year's eve. Brn. Jones and Pickands were present, and occupied most of the time with appropriate remarks. The audience present were respectably numerous and attentive. The services closed a few minutes after 12, the beginning of the year A. D. 1845.

"The Morning Watch."

The Midnight Cry comes to us this week with the above name. Its motto is, "The Morning Cometh." May it be the means of accomplishing as much good, while time may continue, under its new, as it has under its old name.

"The Voice of the Fourth Angel."

This is the title of a small sheet, we have just received from Cleaveland, published by J. B. Cook and J. D. Pickands. Its object is to show that the mission of three angels in Rev. xiv. has been fulfilled, and that we are now living under the fourth, where it is the duty of Christians to pray for Christ's coming. Bro. Pickands has been with us much of the time for the last two weeks. He be-

lieves we are in the praying time represented by the importunate widow's prayer, and the angel which cried to Him who sat on the white cloud to thrust in his sickle and reap; for the harvest of the earth is ripe. Rev. xiv. 14. Bro. P. has awakened considerable interest among us. Let us all be found hastening unto, ardently desiring His coming when he shall appear.

LODI CATTARAUGUS Co., N. Y.—Brother C. Bywater writes:—"The brethren in this region are mostly strong in the faith that the coming of the Lord draweth nigh."

SOUTH WOODSTOCK, VT. Bro. Kendall writes:—"The brethren in this vicinity are generally strong in the faith of soon seeing their blessed Savior. The lamps of some have gone out. Persecution waxes hotter and hotter."

KILLED BY THE ELECTIONS.—*The effect of Betting.*—On the result of the election being published last week, a young man residing on the upper part of Long Island, says the N. Y. Sun, who has staked his all in betting on the result, was taken suddenly ill with an attack of a disease of the heart or apoplexy, and has since died.

What an outcry would have been made if that man had been an Adventist!

FORGIVENESS.—A deaf and dumb person being asked "What is forgiveness?" took a pencil and wrote a reply containing a volume of the most exquisite and deep truth, in these words, "It is the odor which flowers yield when trampled upon."

EXTRAORDINARY PHENOMENON.—*Fish thrown Ashore.* A friend who has just returned from the sea shore of New Jersey, informs us that the whole shore for thirty or forty miles, is covered with dead fish, cast up by the sea. They are of all kinds, from the smallest perch to the largest sturgeon, some rock fish weighing forty or fifty pounds, and rich sea bass. Many of the fish are thrown up before they are dead. So great is the number, that a gentleman computed that on Leaming's Beach alone there must be ten thousand bushels. What has happened among the fish, we cannot tell, as we do not know to what unwholesome influences they are liable in the deeps below, but something extraordinary must have been in operation to produce an evil so extensive. Was it a volcanic eruption?—*Phil. U. S. Gaz.*

No man ever trusted in God, but he found him faithful, nor in his own heart but he found it false. Whoever has Christ, cannot be poor, whoever is without him, cannot be rich.—*Gen. Chris.*

God never pardons one sin, but he pardons all; and we dishonor him more by not trusting in him for complete forgiveness, than ever we did by sinning against him.—*Gen. Chris.*

Whoever is unacquainted with his own weakness and the violence of his passion, cannot be called wise; for he is still a stranger to himself, and cannot stand upon his guard against himself. *Gen. Chris.*

CANDID.—We have been fully satisfied, for a long time, that there is a most wicked disposition to do injustice to Elder Himes and the great body of the "Adventists." There is a spirit in the community, how much among professed Christians the Lord is judge, which hates the "Adventists" quite as much for preaching the fact of the Lord's second coming, as for preaching the time of His coming.—*Gen. Christianity.*

The celebrated John Lock, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that sacred book, and the just relations of all its parts. He every day made some fresh discoveries in it, which gave him fresh cause of admiration. And

so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them that even the day before he died he particularly exhorted all about him to read the *Holy Scriptures*. His well known recommendation to a person who asked him which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, was—"Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author—Salvation for its end—and Truth, without any mixture of error, for its matter.—*Gen. Chris.*

BETTING ON ELECTIONS.—One of the most dangerous and deplorable evils with which this republic is afflicted, is the general practice of betting on elections, and, perhaps, it has never ranged more extensively than during the late political campaign. As an evidence of this, we subjoin an extract from the New York Sun:—

"We learn," says the Journal, "that at one of the first hotels, sums were deposited with the proprietors in various amounts to \$30,000 on the general issue of the election, and a merchant of responsibility, on hearing that a person had expressed a willingness to bet a large sum on the result, left word that if he was a responsible person, and entered into bonds not to evade payment by law! should it go against him, he was ready to sign the bet for \$20,000. A fortune; an amount which few can earn in twenty years, hard labor, hazarded on a single chance! No, say the parties, it is not chance—it is not hazard: we know how it will go. But how can it be fully known, until the ballot boxes are opened? We speak within bounds when we say that \$500,000 have been staked on Pennsylvania; and in subscriptions of money, voluntary gifts, assessments, losses of time, which is money, and bets on the Presidential election, it will cost the people of this country, within bounds, seven millions of dollars.

Such is the course pursued by the politicians, who censure and denounce Adventists, if they give a mite of their goods with which God has blessed them for the relief of their poorer brethren. Surely those who thus waste their property, if judged out of their own mouths, should be sent to the insane hospital.

LETTER FROM BRO. ELON GALUSHA.

DEAR BROTHER:—I have only time to say, I very much approve of the general tone of the Advent Herald. It is bold and dignified, but not malignant—as are too many of the opposing periodicals. Keep cool—continue firm—persevere—wait patiently—and trust the Lord most implicitly. You receive so much abuse, that it requires much grace to avoid imbibing the spirit of our maligners. But look to the *unresisting* and still *all conquering* Nazarene as your pattern; and "endure, as seeing Him who is invisible," to the end—remembering his gracious words—"blessed are ye when men shall persecute you and say all manner of evil of you, falsely, for my sake." I fear Bro. Miller's frank and unguarded expressions in his last letter published in the Herald, will furnish an unrighteous weapon in the hands of the enemies of the cause. His admissions as to the fault of Adventists are true in their application to the *few*, but not to the *many*. Our opponents will seize upon them with avidity and use them as though they were intended for general application—as they did Brother Storr's confession.—In admitting, (as we should honestly do) the faults of Adventists, we must *discriminate*—else we shall prove our own slanderers. The host of *honest, discreet and consistent* Adventists, must not be charged (either by admissions or implications) with the faults of the few. Our dear unsuspecting brother, uses the pronoun *we*, when he ought to use the *third person they*. While we patiently bear the buffetings of the wicked, and the unsparing denunciations of Christian editors and ministers, for our integrity—and while we meekly submit to chastening for our *real* faults—let us be careful not inadvertently to furnish deadly weapons for the use of our antagonists. There is a general firmness and patient waiting among our brethren in this region, who are looking for the Lord. I like Bro. Miller's remarks respecting time.—We must not attempt to pass the Red Sea, till we see the path-way opening, and hear the divine man-

date, "go forward." I think it should be our main effort to become more holy, and better patterns of personal practical piety. Let us strive to exhibit all the loveliness and attractiveness of pure and undefiled religion. We shall be highly gratified to receive a visit from you as soon as practicable, and solicit the favor most sincerely and affectionately, notwithstanding the opinion of many, that you are the great arch heretic. *Such heresy as you preach*, is food to our souls. All the Advent bands in Western New York, will hail you as a brother beloved. Be sure and not forget Lockport in your tour. I frequently hear the earnest enquiry, When is Bro. Himes coming this way?

Bro. F. G. Brown's letters are a rich treat to us. The Lord seems to have given him a double portion of his blessed Spirit of late—Has not Brother Fitch's mantle fallen upon him? May the God of Israel raise up a host of Elishas, to wear the mantle of that dear departed, and still persecuted Elijah. Thanks be to our God, that the venomous tongue of slander, the shafts of malice, or the finger pointing of scorn, cannot now molest his peaceful spirit, nor disturb the repose of his mortal remains. His traducers say his sun went down in a cloud—true—but it was a cloud not of darkness but of glory. Although he honestly entertained some views, the correctness of which we question, still I would rather have his *honest heart* and *consecrated soul*, with some errors of the head, than to possess all the Orthodoxy, and fancied infallibility of his maligner's heads, with their loveless hearts and bitter spirits. Had a modern Baalam witnessed his triumph over the last enemy, he would have exclaimed, "let me die the death of that righteous man, and let my last end be like his." I am sorry to see so many religious editors, especially those of my own denomination, treat us as though they really thought us devoid of moral sense. They prescribe a course for us to pursue, which they say will secure their "confidence and respect," while they are aware that such a course is *directly opposite* to our own avowed convictions of truth and duty. If they regard this avowal as *dishonest*, how could they respect or confide in us, pursue whatever course we might? If they on the other hand believe our avowal to be an honest one, how could they "receive us with respect and confidence," in the *open violation* of our conscience? Why do they proffer their "respect and confidence," as the reward of dishonesty? Were they to offer sound arguments to convince us of error, and were they to succeed in so doing, then we would receive their invitations, their "respect and confidence," *very gratefully*. Can any candid man think that our disappointment on the 23d of Oct., disproves our whole theory? or proves an entire failure of our expectations? It proves simply, that if our theory be true, the present year does not synchronize with the termination of the 2300 days, (years) in Daniel, or that the particular day of the Jewish High Priest's coming out of the holy place, "made with hands," was not indicative of the particular day on which our High Priest shall come out of the "holy place *not made with hands*." It does not prove that He is not "nigh, even at the door," nor does it prove any one of our cardinal principles false. If we should give up our whole reckoning, and abandon the hope of soon making our haven, on account of that disappointment, we should be as unwise as a sea captain, who having about run out his reckoning, and passed every object noted on his chart except the light house at the entrance of the harbor, and having seen a light in the right direction and at the supposed distance, which he took to be that of the light house, on finding that it was a meteor which soon disappeared, should abandon his hope of reaching harbor, and put about ship to return to the harbor from which he sailed. Let us hold on our course steadily, and get our vessel in such good trim, that we may be ready for any tack which a more perfect knowledge of our chart may indicate. It is deeply to be regretted that our religious editors show less candor in their treatment of us, than do the conductors of the secular press. The former copy the scandalous falsehoods published by the latter; but never to my knowledge (excepting the Christian Secretary) have they of late published a single correction, although the very secular papers from which our religious editors copied scandal, have had the candor to publish correctness in full. But let us bear the injury with patience and meekness, looking forward with joy to that blessed day, when our Great Deliverer, will "take away the rebuke" of his people from off the whole earth.

Yours in the "blessed hope."
Lockport, N. Y., Dec. 22d, 1844.

LETTER FROM BRO. L. D. MANSFIELD.

DEAR BRO. HIMES:—I have the opportunity of saying a few words, and gladly embrace it to say that my confidence in the near coming of the Lord, is gaining strength daily, and the brethren in Lewiston, Youngstown, and vicinity, where I have been tarrying for a short time, are many of them still looking for the Lord. I feel that our position now, should be one of continual expectation. "Looking for that blessed hope," expresses in Bible language the attitude in which we should be continually found, and I am persuaded that Bro. Miller's *new time* is correct, that is *to day*; his position in reference to time, seems more adapted to do good, than his concessions in reference to the characteristics of the brethren in the Advent bands. It does not seem to me, that as a general thing, the brethren looking for the Lord have been influenced by "*pride*," "*fanaticism*," or "*sectarianism*," in their movements. That some have been affected by these evils, may be true, and unquestionably is, but it has not been generally the case. Is it not admitting *too much* for Bro. Miller to say *we*, in connection with such epithets, thus including himself and all his brethren in the cause. I am happy that you have been able as yet, to sustain your papers; they are needed to remind the brethren scattered abroad, that "their salvation is sooner hastened, than they believed." I shall exert my feeble influence wherever I am, to get funds for them. I trust they will be fearless in the cause amid all reproach.

Lockport, Dec. 25th, 1844.

THE TIME IN THE YEAR, OF CREATION. It has been supposed by some that Creation must have been in the Autumn, because then the fruits of the earth are ripe, which man needed for his sustenance. This argument, however, is seen to be not sufficient when we consider that in the new earth, one tree alone will yield its fruit *every* month—not the Autumnal months alone—and as that will be the *restitution* of all things, fruits must have been ripe in Eden at all times of the year.

The following argument, from Dr. Hales, is very conclusive that Creation must have been in our Spring. He says:—

The beginning of the year was various among different nations: the ancient Chaldeans, Babylonians, Medes, Persians, Armenians, and Syrians, began their year about the vernal equinox; and the Chinese in the East, and Latins and Romans in the West, originally followed the same usage. The Egyptians, and from them the Jews, began their Civil year about the autumnal equinox. The Athenians and Greeks in general began theirs about the summer solstice; and the Chinese and the Romans after Numa's correction, about the winter solstice.

At which of these, the primæval year, instituted at the Creation, began, has been long contested among Astronomers and Chronologists. Philo, Eusebius, Cyril, Augustine, Abulfaragi, Kepler, Capellus, Simpson, Lange, and Jackson, contend for the vernal equinox; and Josephus, Scaliger, Petavius, Usher, Bedford, Kennedy, &c. for the autumnal. The weight of ancient authorities, and also of arguments, seems to preponderate in favor of the former opinion.

All the ancient nations, except the Egyptians, began their Civil year about the vernal equinox: but the deviation of the Egyptians from the general usage, may easily be accounted for, from a local circumstance peculiar to their country; namely, that the annual inundation of the Nile rises to its greatest height at the autumnal equinox. According to Herodo-

tus, B. 2, 19, "The Nile begins to increase about the summer solstice, and continues to rise for a hundred days; and then decreases for the same time, and continues low all the winter, until the return of the summer solstice." Diodorus, B. 1, 3, says "Its inundation begins at the summer solstice, and increases till the autumnal equinox."—And this is confirmed by the reports of modern travellers. According to Pococke, vol. i. p. 256, the river began to increase at Cairo, in 1714, June 30; in 1715, July 1; in 1738, June 30; "And so precisely is the stupendous operation of its inundation calculated," says Bruce, vol. iv. p. 359, "that on the 25th of September, only three days after the autumnal equinox, the Nile is generally found at Cairo, to be at its highest; and begins to diminish every day after." Moses, therefore, by bringing back the Sacred or Ecclesiastical year to the vernal equinox, while the Israelites still retained the Egyptian Civil year, which began at the autumnal equinox, only retrieved the primæval year, as well as the primæval Sabbath; which had been both disused and lost among the Israelites during their Egyptian bondage.

Josephus, the *only ancient* authority of any weight, on the other side, seems to be inconsistent with himself, in supposing that the deluge began in the second civil month, *Dius*, or *Marheshvan*, rather than in the second sacred month; Ant. 1, 3, 3. Because Moses, throughout the Pentateuch, uniformly adopts the sacred year; and fixed its first month by an indelible and unequivocal character, calling it *Abib*, as ushering in the season of "*green*" corn. And as Josephus calls the second month elsewhere *Artemisius*, or *Iar*, in conformity with Scripture, there is no reason why he should deviate from the same usage in the case of the deluge.

To the authority of Josephus, we may oppose that of the great Jewish antiquary Philo, in the generation before him; who thus beautifully accounts for the institution of the sacred year by Moses. De Septenar et Fest. p. 1190.

"This month, *Abib*, being the seventh in number and order according to the sun's course [or civil year, reckoned from the autumnal equinox] is virtually the first, and is therefore called 'the first month,' in the sacred books. And the reason, I think, is this: because the vernal equinox is the image and representative of the original epoch of the creation of the world. Thereby God notified the Spring, in which all things bloom and blossom, to be an annual memorial of the world's creation. Wherefore this month is properly called the first in the Law, as being the image of the first original month, stamp upon it, as it were, by that archetypal seal."

Virgil also, that profound Antiquary, gives some powerful physical arguments in favor of the creation of the world in Spring.

The first sacrifice on record seems to decide the question. The time of the sacrifice of Cain and Abel, evidently appears to have been Spring; when Cain, who was a "tiller of the ground," brought the first fruits of his tillage, or a sheaf of new corn; and Abel, who was "a feeder of sheep," "the firstlings of his flock," lambs; and this was done "at the end of days," or "at the end of the year;" which is the correct meaning of the phrase; and not the indefinite expression, "*in process of time*," as in our public translation of Gen. iv. 3. It is a remarkable proof of the accuracy of Moses, and a confirmation of this explanation, that he expresses the end of the civil year, or "*ingathering of the harvest*," by different phrases, "*at the going out of the year*," Exod. xxiii. 16; and "*at the revolution of the year*," Exod. xxxiv. 22; as those phrases may more critically be rendered.—*Hales' New Anal. Chro. B. I. p. 135—138.*

The Seventh Month.

We have now reached a point in our investigations where a very important question arises. If the scriptures do not warrant the expectation of the appearing of Christ on the tenth day of the seventh month, more than on any other day, then it is asked, in what light are we to view the recent proclamation of his coming on that day? Was it all the work of man? or did God guide and bless the work?

1. Supposing the "tenth day" had been preached *abstractly*, it would have been powerless; it would have produced no more effect *this*, than on any previous year. There were other evidences which *did*, and we still believe do define the *year* of Christ's coming. These evidences we then thought, and still believe, justified us in strongly looking for the coming of the Lord at the commencement of the present *Jewish civil year*, which answered to our October. And had the tenth day been left out of the question, we believe the virgins would have been waked up to some extent at least, to the work of trimming their lamps, by the proclamation of the approach of the *first* day of the Jewish civil year, the point of time in which we had good reason to expect the termination of the prophetic numbers. Hence the *foundation* on which the recent cry was based, has not been in the least impaired by the mistake detected in the tenth day.

2. Judging a tree by its fruits, or a fountain by its stream, we cannot doubt that God was in the late movement among us. We admit there were some extravagances and wrongs, as might be expected, in a high state of religious excitement. Yet the general fruits are what give character to the cause that produces them. The fruits have been deep searchings of heart, full consecration of self and all to God, turning from sin, following the Lord in baptism, and a willing submission to all of his commandments and ordinances. A parallel cannot be found in the history of the church, since the days of primitive christianity. In short, if the nature of any cause can be determined by its *fruits*, we think we may safely decide that this work was of God.—With our present light we cannot honestly decide otherwise.

3. Admitting as we must, that the coming of Christ is at the door, then the parable of the ten virgins has a most striking fulfilment in the late movement among us. If the cry at midnight, was to be made in *probationary* time, then we have not a doubt that it *has* been made in the proclamation of the coming of Christ in the seventh month. And that it was to be made in probationary time, appears evident from the fact, that *after* being made, the virgins *arise* trim their lamps; some *call* for oil—they are told what to *do*—they go to buy; and *after* all this, the Bridegroom comes. From these considerations we are constrained to look upon this work, though disappointed and mistaken in a certain point, as having the hand of God in it. Just such a work at the parable of the ten virgins, and other portions of scripture warrant us in looking for immediately before the coming of the Lord.

In answer to the question, how can this be the work of God, and yet be attended with so many disappointments? we simply answer, Moses expected an *early* deliverance of his people, but was disappointed, and cried out under his disappointment, "Wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? for since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all." Ex. 5: 22, 23. God however, did subsequently justify his own ways in their deliverance. And we doubt not he will deliver his people now when he has sufficiently tested their faith and love for him.

Jonah was told to predict the *day* of Ninevah's destruction; yet God spared the city. He also told Abraham to sacrifice his son; yet he commanded him to stay his hand from obeying his command. And will any one say the work of the Lord was not in these cases of disappointment and seeming contradiction? They will not, if they are believers in the bible. Then why say that God cannot be in a cause now that has been attended with some mistakes and disappointment on the part of his imperfect children? On this principle, you may sap the foundation of every good cause.

The conclusion of the whole matter is,

1. That though we have been disappointed and mistaken in the application of some scriptures, we are not disheartened, nor discouraged; from the consoling consideration that we have good evidence, that God has been with us. And though he has suffered us to meet with these trials, he has guided us by his hand, humbled us at his feet, caused us to search his word with more prayerful attention; and will, when sufficiently tried, work out our eternal deliverance.

2. That notwithstanding, to the church and the world, we have met with a complete defeat; yet we think we know, from the very best of evidence, that our victory will soon be won. And their perfect security is a strong evidence in our favor. *Now* that day could come upon them as a snare—when they least expect it. Till now, it could not have so come on them; for very many who were not ready, were looking for it. Nothing but a *little delay* has in the least impaired a single evidence on which our precious faith and hope rest. And shall we give all up because of a few moments *delay*? No, never! We will exercise *patience*; that after we have done the will of God we may receive the promise.

3. That we have now passed all the prophetic land-marks, from the first down to the very last, before the actual coming of Christ in the clouds of heaven. The only time we now have in which to look for this glorious event, is daily, nay *hourly*.

4. That our chief work now is, to "comfort one another," "hold fast the profession of our faith," not "draw back unto perdition," "let no man take our crown," have our loins girded, our lamps burning, and we constantly watching and ready to meet the Lord at his coming. It now appears that we can do but little more for the church and the world. "None of those men which were bidden shall taste of my supper." And the great mass of the unconverted have, we fear, "judged themselves unworthy of eternal life." Those which may yet be saved, must be plucked as brands from the fire.—Let us rescue all we can; one is of infinite value.

Finally, the conclusion is, that we have no promptings to write bitter things against ourselves for past mistakes and disappointments. We have acted honestly before God and man. And thanks be to our Heavenly Father, though the world frowns, we have the sweet assurance that He has smiled, and still smiles in approbation upon our path-way. As to the future, we have nothing to fear, only Him. He will give us all the light and strength we need, and *when* we need it, so long as we trust and obey him. Though we have been tested, and disappointed repeatedly *on time*, and can see no further light on definite time now; yet we dare not decide, that we will have nothing more to do with the subject of time. No, no, we feel to say, "Thy will be done." And if he shall require, from his word, that the *definite* month, day, or hour, of the Lord's coming shall be made known, we are ready to proclaim it.—In short, by his grace we mean to give the more earnest heed unto his sure word of prophecy, as unto a light that shineth in a dark place,

until the day dawn, and the Son of Righteousness appear in all his resplendent glory.—*Voice of Truth.*

Resurrection of the Dead.

[From the discourse of the late Rev. John Mason, D. D. occasioned by the death of Mrs. Isabella Graham.]

We derive consolation under the death of Christian friends from the prospect of their *glorious resurrection*. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Whatever have been the disputes about other doctrines of Christianity, no man can deny that it teaches the resurrection of the body. The very gates of hell, in the shape of that unhallowed philosophy which fritters away its most precious truths into eastern metaphors and Jewish allegories, have not ventured to tamper with the faith of the resurrection. This stands confessed a Christian peculiarity.

This clay which we committed to the grave, under that universal sentence, *Dust thou art, and unto dust thou shalt return*, will be quickened again, and resume, even after the slumber of ages, the organization, the lineaments, the expression of that self same being with whom we were conversant upon earth—otherwise it were a new creation, and not a resurrection; and will be reanimated by that self-same spirit which forsook it at death—otherwise it were a different being altogether, and not the one with whom, under that form, we held sweet communion in this life, and walked to the house of God in company.

The body will be raised under circumstances and with properties suited to the new state of being and action on which the saints shall enter. God shall bring them with the Lord Christ. They shall be found in Christ's *train*. They shall be adorned with Christ's *likeness*. "Beloved! it does not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." The change requisite for this exaltation shall pass upon their body without destroying its sameness—as *flesh and blood, it cannot inherit the kingdom of God*. "It is sown in corruption, it is raised in incorruption—it is sown in dishonor, it is raised in glory—if it is sown in weakness, it is raised in power—if it is sown a natural body, it is raised a spiritual body"—fit for the occupations and enjoyments of the heavenly world.

But how are these transformations to be effected? How? By that same *power* which *callesth things that be not, as though they were*. God shall bring his risen ones with Jesus Christ. This is our short answer. I cannot open my ears to the objections of unbelief. We are upon too high ground to stoop to the caviler who marshals his ignorance and imbecility against the knowledge and the might of God. Let him puzzle himself with his theories about personal identity; let him talk about one part of the body interred in Asia, another in Africa, and a third in Europe; let him ask as many questions as he can devise about limbs devoured by ravenous animals, and become, by nutrition, part of their bodies; which bodies again have passed, by the same process, into the flesh of other animals; and these, in their turn, consumed by man, and incorporated with the substance of a new human body; let him ask questions, and ten thousand like them. Has he done? "Dost thou not therefore err, not knowing the Scriptures, nor the power of God." It will be time enough to plead thy difficulties when God shall commit to thee the raising of the dead. For as it is sufficient that he who rears up the living blade from the rotted grain, will be at no loss to rear up an incorruptible from a corrupted body, through what forms and varieties soever it may have passed.

The main question, however, is not what Omnipotence can but what it will perform. *That God should raise the dead*, if it so please him, will not appear *incredible* to any sober man. But what proof have we that our faith on this head is not fancy, and that our hope shall not perish? The best of all possible proof. We have, in the first place, the divine promise. God has engaged to *raise his people up by Jesus and to present them together with him*. Jesus himself has said, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die." A thousand scientific demonstrations are not equivalent, as the ground of our confidence, to one word of Him *who cannot lie*. And so shall we find it in our last extremity.

THE ADVENT HERALD.

BOSTON, JANUARY 8, 1845.

Editorial Correspondence.

DEAR BRO. BLISS.—My present tour has been one of the greatest interest to me, and I trust to the cause. I have been as far as Montpelier, Vt., and shall close up this tour by a Conference at Cabotville, Ms. (on my way home,) on the 4th and 5th of January, 1845. I will give you a full account on my return. The brethren say everywhere that the "Herald," and "Cry," and the cause must be sustained. This question is settled. Our Green Mountain friends alone can do it if need be. Be of good courage. All hands are coming to the work. In haste, yours,
J. V. HIMES.
Sandyhill, Dec. 31, 1844.

General Notice.

BRO. HIMES will commence a Conference and lectures in Norwich, Ct. January 11th, 1845. Also, in New London, Ct. January the 18th, to continue several days each. He will lecture in New York and vicinity, where brethren shall appoint, from January 24th to the 30th. Philadelphia, Pa., Feb. 2d, 3d, and 4th.

"THE NEW YEAR: *what will happen in it?*" is the title of a "tract" for the new year put forth by the American Tract Society. It begins with "The time of nature's dissolution is not yet, nor can it arrive until certain great events that God has predicted shall have come to pass. Many things, therefore, will occur in this year even as they did in former years," &c., &c., &c.

It therefore seems that the Tract Society in its official capacity has felt compelled to put in its "say" of "peace and safety," and assure the world that all things will still continue as they are, so that my Lord will delay his coming. This Society was formed for the purpose of arousing the world from carnal security by the presentation of truth. But the "tract" before us shows that instead of so doing, it unites with the world in crying "peace." We hope it will not be necessitated to mutilate the Scriptures to verify its assurances!

The revival of the delusion of Millerism, and the consequent neglect of their business by many of its advocates, and the unsettling of their confidence in the authority of the Scriptures, by the failure of their chronological calculations, form another dark chapter in the history of the past year.—*N. E. Puritan.*

Where are the men, or women, who have had their confidence in the authority of the Scriptures unsettled by anything in connection with the doctrine of the Advent? We have never heard of any, nor seen those who have heard of any. If such asser-

tions are made with evidence, it is all right so to speak. But if it is mere *supposition*, it is not only unjust, but wrong to publish such statements. Please, therefore, to inform us if you have any evidence that such has been in any case the result? We pledge ourselves to show ten times the number converted from infidelity by these truths, for all who may be produced whose confidence in the Scriptures have thereby been unsettled.

☞ We shall be glad to see Bro. Whitmans communication, and if consistent with our objects will publish it.

THE THREE "CONVERTED INFIDELS."—Our request that the three gentlemen who have recently been converted from Infidelity to Millerism, would communicate through our paper their confirmation of the fact, has been kindly complied with, so far as relates to Messrs. Mc Murray and Snow, each of whom has furnished us with a letter for publication, which we shall present to our readers in the following order—Mr. Mc Murry's in our next, and Mr. Snow's in the succeeding number. From Mr. J. Q. Adams, the last of the converted, we have as yet received no answer; but when it comes, we shall publish it of course, as also the testimony of *any others who have been converted*, or any who **WOULD LIKE TO BE CONVERTED**, if they could.—*Investigator.*

Here now is an opportunity for all the converted infidels in the land to speak to their old associates. Bro. Miller, and all of you, our brethren, who have exchanged the hope of the infidel, for the "blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, will you not improve the open door, and give the reasons of your hope to those you have now an opportunity of addressing? The Investigator will publish your articles: for its conductors are not like Mr. Crowell of the *Christian Watchman*; and therefore will not refuse to perform their promises. They are men of their word, and might cause some christians to blush for lacking the candor and honor here manifested.

"TIME AGAIN."—We see that Bro. Hotchkiss is still endeavoring to show, in the Voice of Truth, that A. D. 1843 only ended with this January first. But it all lies in a nut shell. All chronologers date the vulgar era from January 1st of 4714 of the Julian Period. The 1st inst. was the first of the Julian Period 6558. Deducting the one from the other, and we have the first of the present month, 1844 full years from the vulgar era, which then ended, so that we then commenced the 1845th year, or A. D. 1845. I hope there will be now "no doubt" as to my "meaning." Bro. Hotchkiss' table respecting the era of independence is not in accordance with chronological usage, the years being there used as numerals and not as ordinals, and a whole year being denoted by an 0, when only the division between the two years should be thus denoted.

PROPHECY.—Prophecy furnishes an argument in favor of Christianity, *the force of which is continually growing*. The argument began, when first a single prophecy was fulfilled. It increased more and more, as predictions and fulfillments multiplied. In the age of the apostles, it was a powerful as well as a favorite weapon in proof of the Gospel. But during that period, many new predictions were published, and many ancient ones remained to be accomplished. The argument, consequently, was not yet at its height. It has been growing

ever since, as one century after another has rolled out an additional fulfillment, or completed and enlarged those already advanced. We, in the present age, enjoy an expanse and variety and completeness of prophetic evidence, far exceeding those which the chart of history presented to St. Paul. There is to us a voice from the silent solitudes where Babylon and Tyre once stood in pride and reigned in power; from the modern history of the prostrate Egypt; from the wonderful annals and present condition of the Jewish race; from the desolate state of the holy land and adjoining countries; from the rise and present aspect of the mystic Babylon—which the primitive Christians had not the privilege of hearing. The force of this argument is yet to grow continually. A few years hence, in all probability, will exhibit it invested with a brightness and glory, compared with which all present evidence will seem but as morning twilight. The end of the world will be its full maturity. Prophecy having begun with the history of sin, extends to the completion of its tragedy; and not till the blazing of the great conflagration when "the earth and all that therein shall be burnt up," will its every prediction be fulfilled, or the fulness of glory with which it was designed to show the truth of God in the Gospel of his son, be made to appear.—*Mellvaine's Ev. of Christianity.*

The Shield, No. 2.

This No. so long delayed, is now through the press, and ready for delivery. It contains a number of very interesting articles under the following titles.

The Reformation of Luther—its similarity to the Present Times.
Satan's last Parochial Calls—a Poem.
Version of Daniel, 2d, 7th, 8th and 9th Chapters.
Prophetic Use of a Day for a Year.
Exclusiveness.
The Bereaved to the Departed—a Poem.
Reply to Prof. Bush's "Valley of Vision."
The Impossibility of the World's Conversion, demonstrated from the Prophetic description and History of Popery.
The Seventh Month Movement—its History, Results, &c.
The above form a pamphlet of 144 pages—the size of the first number. Price 37 1-2 cents, or three copies for one dollar. It may be obtained at this office, No. 9 Spruce St. N. Y., and 3 1-2 South Seventh Street, Philadelphia.
A few copies of the first No. also on hand.

Letters and Receipts to Jan. 4th.

Wm Lanson by pm \$2 pd to end v 8; Dr Long by pm \$1 pd to 189 in v 8; Joshua Wilder by pm \$1 pd to 216 in v 9; B Wheelock by pm \$1 pd to 210 in v 9; Mrs B Barrett by pm \$1 pd to 217 in v 9; H B Baldwin by pm \$1 pd to end v 8; L Dayton by pm 50c pd to middle v 8; J Constantine by pm \$2 pd to end v 9; E McNeil by pm \$1 pd to end v 9; E Lee by pm \$2 pd to end v 9; R E Ladd by pm 50c pd to middle v 9; P Bosworth by pm 50c pd to middle v 9; G W Jones \$1 pd to end v 9; Theo Fisher \$1 pd to end v 8; J Felton \$1 pd to end v 8; P Robinson by pm \$2 pd to middle v 10; L Davis by pm 75c pd to 188 in v 8; S F Bermont by pm \$1 pd to end v 7; L Vaughn by pm \$1 pd to middle v 9; Geo Summers by pm \$2 pd to end v 7; A Hathaway by pm \$1 pd to 217 in v 9; Emily Jones by pm \$1 pd to 217 in v 9; B D Hill \$1 pd to end v 6; Thos Burditt by pm \$1 pd to 217 in v 9; L Cunningham by pm \$1 pd to 217 in v 9; A Churchill by pm \$1 pd to 217 in v 9; J Colby \$1 pd to end v 8; Jos Wheelock \$1 pd to 217 in v 9; Stephen Snow 50c pd to 204 in v 9; John Burdill \$1 pd to end v 9; H A Parsons by pm \$1 pd to end v 9; Samuel K Dennett by pm \$1 pd to end v 6; Alvan Frost by pm \$1 pd to end v 8; D D Concoran by pm \$1 pd to 166 in v 7; Wm Cook 50c pd to 204 in v 9; Henry Moore \$1 pd to 208 in v 9; A Bentin \$1 pd to end v 8; M Miles \$1 pd to 216 in v 9; E J Austin \$2 pd to end v 7; S Stewart \$1 pd to 202 in v 9; A Scovel \$5 pd to end v 9; E Enerts \$1 pd to 193 in v 8; S L Sprague \$1 pd to end v 9; A Stewart \$1 pd to 217 in v 9; E Gaylord \$2 50c pd to 179 in v 8; Daniel Smith \$1 pd to end v 9; J Paul \$1 pd to end v 8; Jno N Barnum by pm \$2 pd to 212 in v 9; Elijah Childs by pm \$2 pd to end v 7; A Howard by pm \$1 pd to 217 in v 9; Ira Colby by pm \$1 pd to 217 in v 9; J Herald by pm \$1 pd to end v 8; R Duman \$4 pd to end v 8 and \$1 for Mid Cry; J S Rhodes \$1 pd to end v 8; J Reynold \$2 pd to end v 9 and \$1 for Mid Cry; J Clothby \$2 pd to end v 9 and \$1 for Mid Cry; T Lincoln \$1 pd to end v 8; S Snow 50c pd to 204 in v 9; J Randall by pm \$2 pd to end v 7; C Bullock by pm \$2 50c pd to middle v 8; J Ives by pm \$2 50 pd to middle v 8; J Ripley by pm \$1 pd to end v 8; J M Cottrill \$1 pd to 204 in v 9.

pm Zanesville O; pm Newbury Vt; pm Charlestown Ms; A Pierce \$10; D F Wetherbee; C Bywater; J C Parks; R Herbert; pm Rochester N Y; L D Mansfield; Elton Galusha; T Cole, books sent; H Winchell; J V Himes; pm Bunardston Ms; pm Simonsville Vt; R S Robinson; pm N Fairhaven Ms; pm Detroit Mich; Thomas Sanborn, your books sent as directed by N. H. Express, Please enquire at the depot; A Sampson \$1.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 23.

Boston, Wednesday, January 15, 1845.

WHOLE NO. 193.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

The Safe Position

Definite time has been one of the peculiar features of the Adventism of this country. While some in our own, and many in other lands, have been looking for the speedy personal coming of our Lord, without being united on the exact point of time for this event. Thus far we have supposed it possible to arrive at least within the circumference of a year of the time appointed for the Advent: nay more, we recently cherished the hope of seeing our Lord on a given day. But both of these periods have passed, and left us disappointed. Our best efforts have been employed in order so to harmonize the prophetic periods, as to bring their termination unitedly within a common circle. We have fastened upon events which we thought marked their rise, and which of course would lead to their conclusion. In a similar work, men of the most thoroughly disciplined minds, and of the purest hearts, both at home and abroad, both now and heretofore, have engaged but in vain. The fruitlessness of our own results, therefore, is not to us so much a matter of surprise. Though we are disposed to flatter ourselves with the assurance that we have arrived as nearly to the respective lines of these chronological dates, as most of our worthy predecessors in this field of research. Having ascertained what we believed to be the true starting points for these periods, we have urged the correctness of our position on time, with a positiveness which, at this point, may appear almost as strange to ourselves, as it has been unaccountable to our opposers. In so doing, we now confess, that we have honestly erred: and we trust that the past may so reflect wisdom upon the future, as to teach us that it is as dangerous to be too confident, as too sceptical; and that presumptuous belief deserves rebuke, as well as sluggish incredulity.

After all our ingenuity has now been spent in attempts to learn the exact time for the Advent, and we have found that the main pillars of our hope are not sufficient in this particular to support us longer, we must be satisfied that no argument which may be drawn from a less important quarter can be of any better value. We are, therefore, bound, in all deference to the Word of God, to abandon our ground of definite time, at least, until we may be furnished with additional light. To this step we are now fairly urged. And we are heartily glad that we can now conscientiously yield to our friends on the other side some portion of the ground for which we have heretofore contended. Our conviction is, that for wise reasons, the divine mind has forever concealed the precise rise of those periods, at the end of which his Son shall be revealed from heaven. So that we believe it above

the power of man, to demonstrate either the year, the month, or the day, of their consummation.

In making the above concession, we have no intentions of throwing ourselves back on the old ground of entire ignorance in relation to the chronological prophecies; the real truth in the case may be approximated; and our past labors have tended to this result. The system, therefore, as it has been styled, is as good now as ever, since it is not dependant for its existence on the expiration of one or more points of time. The historic prophecies are still to be credited and investigated. As intimated, we feel that we are not wide of the mark in our calculations and hopes. We therefore yield no portion of our former position, save the item of exact time. Our ground heretofore may have been too lofty: and we shall be rejoiced, if by descending a step or two, we can meet our honest opposers on a line more convenient and favorable for ourselves, and more likely to be beneficial to them: we also occasion an enlargement of the household, by being able to meet very many both near and remote with whom heretofore we could not so freely exchange fellowship, owing to our great tenacity for time. Nor should it be overlooked that one of the chief objections to our views is thus so far removed, that we may hope to receive no small addition to our ranks from among all the humble and devoted who heartily love Jesus and his appearing, but whose faith has never been adequate to grasp a definite point of time for that event. We can but cherish the expectation, that for the future, the truth on this glorious subject, as we hope to entertain and present it, will operate as a test and extractor of the faith of all who really belong to Christ.

Let us should still be misapprehended, let it be observed, that while we take the ground of indefinite time, we do not use that term in its broadest sense. We are as much as ever opposed to the doctrine which discards all knowledge of the time of the end, or which attempts to throw us out, on to the broad sea of uncertainty in relation to the second Advent of our Lord. Our indefinite time can be limited only by a small fraction of time: we are in the midst of certain points which have always been more or less in dispute among chronologists: and we feel satisfied that ere we pass from this disputed territory, we shall be conveyed into the kingdom of God. Our indefinite time is inconsistent with plans for future honor or worldly good. It is calculated to exert a constant and salutary influence upon our hearts and lives: it is not connected with the least abandonment of the great principles of Adventism as heretofore held by us; nor does it imply any essential diminution of confidence in what it has been believed is to be learned from the chronological prophecies—unless every chronologist on earth has been mistaken in his dates for the events which form the bounds in the prophecies, the Advent cannot be delayed beyond the fall of 1847: or we have mistaken the bounds, and if so the whole frame work of prophecy; which is not possible. The greatest apparent focal point in the chronological evidence no one will doubt is just at this point of time: and henceforth we wait in momentary expectation of deliverance.

The utility of definite time has always been urged in its favor; and the inefficacy of indefinite time has been as stoutly urged. It has been said that the church and the world make no objection to the position of indefiniteness. But this will not be found so, when such time is presented with the above and other qualifications. We have ever maintained that the question before the religious world at this time is one which does not so much respect dates, as it does the character of the events which are just before us. We are now in a favorable situation for proving the sincerity of

those professors who have opposed time, and not the event itself of the Lord's coming: and we shall be extremely glad, if now we may secure the sympathy and co-operation of such. But the point after all is not one of like or dislike of utility or of inutility,—but what saith the Scriptures? If God has set the broad seal of his approbation on the proclamation of the coming of his Son within a specific time, it is equally as certain that when we assume a ground yet more in accordance with his Word, He will grant us equal manifestations of his favor. The experiment should first be made, before an unfavorable conclusion be drawn. It has been made with signal success abroad, and very recently at home. During the period of what was known as the tarrying time, converts were made to our faith, and souls were turned unto God. The present is not unlike that period, and may be safely relied on as a season in which, with diligence and prayer, God's blessing may be expected.

It is said again, that time wrought a great work in our own sanctification and consecration to God. True: a period of time was encompassed within our feeble comprehension, and its tendency was to humble, abase, and purify us, just as sudden premonitions of approaching death affect every pious heart. But because death does not consummate its work at the period apprehended, we are not to conclude that all our reasonings in relation to it has been incorrect. Our apprehensions have only been a little premature. The brevity of time was the main spring which aroused us to preparations for that event: if that time has been hastily anticipated, it is no less certain that death is nigh, and that an indefinite period before the trying hour may still exert its holy influence on the soul. So in regard to the expected Advent; time wrought its benefits for us, while our eye could yet trace it in the future: nor less should the reflection of its liability to close forever at any moment, exert its corresponding power.

It is urged that indefinite time induces a spirit of slumber. If this be true, then it does appear that our faith must be feeble on every point but that of time, when there is a great variety of evidence on which faith should be proportionately distributed. The legitimate tendencies of our present ground are highly unfavorable to sleep. Standing as we do where the prophetic numbers have disappeared from our view,—the natural and moral signs blazing out before our eyes, and the seventh trumpet liable at any moment to pour its heavy thunders into our ears,—this surely is no position for indifference or slumber. As well might the climate-burnt mariner sleep at his wheel, because his reckoning has run out without his being able to reach the long wished for port. Or as well might we relapse into indifference, because the usual moment for the arrival of the locomotive has passed by, and we are not pursuing our proposed journey. Every such passing moment should naturally increase our solicitude, and awaken our watchfulness. So now, as we have no means of estimating the precise hour for our Lord's advent, our interest in that event should rise with every fleeting moment.—And so far from taking advantage of such a delay, and of excusing ourselves for negligence in relation to this event, we should rather be grateful for the light that God has so condescendingly vouchsafed to us, and let its every beam aid in guiding us to glory. More distinctness of time would have been granted, had infinite wisdom deemed it for our good and his glory. Let a trial be made of looking for the Lord *to-day*, *to-day*, *to-day*: let every morning and every evening be occupied in this service: let the conviction everywhere follow us, that the Lord may come the present moment. Such a position will not only be followed by a highly blessed effect, as our own experience can tes-

tify, but it is a practicable position; it is one in which the Scriptures clearly sustain us. This position will impart constant fervor to our prayers, induce a spirit of abiding watchfulness over our thoughts and words, regulate our plans, and give nerve and activity to our religious actions. It is said of Dr. Watts, that he habitually retired to rest with his soul so calmly stayed on God, and so full of the realities of the eternal world, that he felt a perfect resignation to the will of God, to be awakened either in this world or the next. If the ground we now advocate be occupied as it should, at no one moment will the soul wish the judgment deferred, in order to make for itself a more thorough preparation. If results equal to those which have heretofore followed our labors, do not attend them on the ground now occupied, it must be because of some reprehensible deficiency in us at present, or the motives and feelings which recently inspired our actions were not altogether right in the sight of God.

Another difficulty to be encountered in abandoning definite time, arises out of the well known fact, that it has supported our faith thus far—we have been born and nurtured in it—it has been our staff as we have advanced in our rugged pilgrimage, so that to be called to go forward without time, seems like periling our very lives. But the same hand that has evidently conducted us in the former instance, will be more than ever nigh in the latter. Besides, we have learned somewhat to walk, we have come up measurably to the stature of men, and we have nerve and strength to occupy the proposed position. Here we can stand relieved in a measure from that sense of responsibility which is attendant on definite time, and with no undue anxiety for the issue of our cause—calm, filled with peace, desiring & hoping a speedy deliverance, from all the various proofs of the coming of the Son of Man with which the Bible abounds. Here every duty in all the relations of life will be most likely to receive its share of attention: and here, every grace of the Christian will be sure to thrive. And here too, we think a danger may be avoided into which we are suspicious some may have fallen; we refer to that which probably has its foundation in the human mind—a liability to suffer the mind, when it has fixed itself on a particular point of time, to become more engrossed with that mere abstract period, than it is with the great work of a sufficient preparation to meet a distinct time. An indefinite period will open our hearts to us, and test the nature of our faith as never before. Yea, more, it will lift us above those fluctuations of feeling and of hope which naturally result from the coming and passing of stated periods. The indefinite ground is, for the present at least, the safest ground.

In this connection it may not be irrelevant in passing, to remark, that in taking the position of indefinite time, we thereby avoid an error which has become somewhat general, viz., that of supposing that the Holy Ghost seals upon the heart a definite period of time. It is not to be supposed that God has blessed us, as we have received and proclaimed time in the abstract, but having approximated the time of the Advent, as we have associated with our faith, corresponding watchfulness, prayerfulness, and true primitive zeal in the cause of Christ. The Spirit of God will never attest in opposition to a plain statement of Scripture. If the precise terminus of the chronological periods is, as we have reason to believe, purposely involved in obscurity, it is presumption to conclude that the Spirit of God reveals or bears witness to their exact beginning or ending. With the hearty reception of the doctrine of our Lord's immediate coming, we have received a greater or less manifestation of the Spirit's power: from this fact, we have, to some extent, drawn erroneous conclusions. We need not take the ground that we have reason to dispute the genuineness of our whole experience, because the time for the Advent, which might then have been associated in our minds with the general doctrines of it, seemed to have been as much set home to the soul, as the other truths of the system. Let us carefully sift the vile from the precious, and carefully retain everything which is good. Or if there be insuperable difficulties in so doing, and it be hard to reconcile our experience with the passing of certain periods, let us derive some satisfaction from somewhat similar instances of disappointment in the history of Moses and Elijah and Jonah. Let us enquire, if the pages of inspiration themselves do not contemplate these very disappointments.—At all events, let the past, so far as it

has its lessons of admonition, be ever under our eye, to check us from all unscriptural conclusions, and to teach us to temper our confidence with humility and moderation:—let it teach us the difference between the impulses of our own nature, and the operations of the Divine Spirit, and let it lead us to a more patient and thorough investigation of the plain testimony of inspiration.

As Adventists, we wish to occupy the true position, let it be popular or unpopular. We want a few simple but substantial points around which to rally and concentrate all our strength—points that will address both the common sense, and the faith of all honest believers in Christ,—that can be supported with a tolerable degree of ease, without a resort to anything like fanciful or strained expositions of Scripture. We are liable to injure this precious cause by bringing to its help that which is of doubtful import; or like the ants at our feet, which pick up the first grains in their way, by hastily seizing on the nearest materials at hand, with which to construct the temple of truth.—Advocates as we profess to be of the truth, and the truth only, let every offering which we bring to her holy shrine, be such as will contribute to the solidity and beauty of the whole edifice.

Let us should be thought too hastily yielding the point of definite time, we would invite an attention to the many difficulties with which this subject is yet encumbered. Every period is more or less a matter of dispute among chronologists.

The seven times, or 2520 years of the Jewish subversion, we have always dated from the captivity of Manasseh. This captivity is placed in B. C. 677, or the year 4047 of the Julian Period, in the 22d year of Manasseh's reign, by Dr. Prideaux, Arch-Bishop Usher, Jackson, Playfair, Blair and others; Guthrie, Horne, and Calmet, date it B. C. 676, Dr. Hales, B. C. 675, (as the Jews in Seder Olam Rabbah, and the Talmudists, date it, See Ganz, p. 45) and Dr. Jarvis, B. C. 674.

We reckon the 2450 years of the Great Jubilee from the captivity of Jehoiakim in the fourth year of his reign. This is dated B. C. 607, by Ptolemy, Petavius, Usher, &c.; but Playfair, Whiston, Prideaux, and others date it from B. C. 606; while Berosus, Blair, Jackson and Dr. Hales date it in B. C. 605.

The 2300 days we begin at the commencement of the 70 weeks, at the going forth of the decree to restore and build Jerusalem, in the seventh year of the reign of Artaxerxes Longimanus. B. C. 457, is assigned as the date of this decree, by Blair, Prideaux, Ferguson, Horne, Watson, Ptolemy, and the great majority of commentators. Other chronologists reckon the 70 weeks from the twentieth year of Artaxerxes. Usher, Petavius, and others thus reckon, and date from the year 4260 of the Julian Period, or B. C. 454. Hengstenberg dates it and reckons from B. C. 455.

The "seven weeks, and the sixty and two weeks," or 69 weeks to the commencement of Christ's ministry, terminated, according to our chronology, A. D. 27, at Christ's baptism. In this we were sustained by Dr. Hales and others; but Prideaux, Ferguson, and others, who terminate the 69 weeks in A. D. 26, contend that they terminated with the baptism of John, and that our Savior was not baptized till three years later: while Usher, Petavius, Hengstenberg, Lydyat, and others extend the sixty-nine weeks to A. D. 29 or 30.

The crucifixion of our Savior is dated in the years 31, 32, 33, and 34, from the vulgar era, by different chronologists.—Dr. Hales contends that it was A. D. 31; while Sir Isaac Newton argues that it was in A. D. 34. Scaliger, Usher, Pearson, Bacon, and others argue that it was in A. D. 33. Ferguson, Prideaux, Bullinger, Blair and others, terminate the 70 weeks at the crucifixion; while Lydyat, Usher, Petavius, and others, extend them three and a half years beyond.

Again, Browne in his "Ordo Sæculorum" takes the ground that the seventh of Artaxerxes, fell in the year B. C. 459: on this hypothesis, the 2300 years would end in 1842. Jahn (See his Hebrew Commonwealth,) makes the reign of Artaxerxes commence B. C. 464. Consequently on the supposition that it was during the 7th of his reign, that "the decree" went forth, and then the 2300 years would be complete with A. D. 1844.

In the first No. of the "Shield and Review," will be found an elaborate and able article on this subject by Bro. N. N. Whiting, to which the reader is referred. The above will suffice, in this place, as a specimen of the different opinions of good

authors affecting the rise of the "2300 days." It seems to me, therefore, unsafe, if not improper, to fix as a matter of faith, on any day, month, and perhaps it ought to be added, year, for the cleansing of the sanctuary. Still, there are periods in the future, to which we may look forward with some degree of hope, for the realization of our desires: constant vigilance, however, should not be overlooked.

If any, reasoning from the types, suppose that the month and the day of the Advent may be ascertained, there is at least an equal difficulty in the way of such a supposition. True, some of the types have been fulfilled in the order of exact time; but others have not: it is therefore unsafe to infer that the order of time must be observed in those which are yet unfulfilled. We are left, therefore, entirely in the dark as to any certainty about the chronological fulfillment of the unfulfilled types. They may, and they may not be chronologically observed.

We are aware that we are conducting the reader on to new ground: and this position may seem to conflict with certain Scripture texts that have heretofore been construed into a knowledge of exact time. But none of us have supposed that such passages teach us our ability to understand the month or the day for the Advent: if, therefore, they have not so taught us, with what greater propriety is it assumed that they may teach the year for this event. It is, therefore, presumable that such texts are designed to express only in general terms, our capacity to understand something about the time of the end, just as the "signs" show us about where we are on the scale of time. We are bound to adopt this conclusion, or to take it for granted, either that we have not arrived at "the time of the end," and of course the seals of the prophetic books are not yet broken, or to infer that we are not among "the wise" to whom understanding is promised. To make the prophecy good, it is not necessary that the wise should understand every item in relation to time, any more than that of every portion of the prophetic history. That my vision should not be entirely clear on the most remarkable books of inspiration, is no less wonderful, than that my understanding is insufficient to grasp less obscure pages of Sacred Writ. "A wise man's heart discerneth both time and judgment." (Eccles. viii. 5.) A passage parallel to this, we may find in Luke xii. 56,—"But how is it that ye cannot discern this time?" Now whatever discernment those should have possessed, whose blindness was here rebuked, such a degree of discernment a wise man's heart will entertain. It is evident that the cavilling Jews were upbraided, not so much for their willful ignorance of a certain abstract period of time, as for their blindness to events which were afterwards attendant on time. That "God has appointed a day in which he will judge the world," affords no evidence that he has, or ever will publish such a day to mortals before its occurrence, any more than that as "the stork in heaven knoweth her appointed times," it is rational to conclude that she foresees the precise time in which she should exchange a severe for a milder climate: or because there is "an appointed time to man on earth," that therefore man must necessarily have that time previously made known to him.—The passage in 1 Thess. v. 4,—"But ye brethren are not in darkness, that that day should overtake you as a thief," cannot be interpreted to teach the doctrine of their knowledge of the definite time of the judgment day; or the apostle would not have found it necessary in his next epistle, to correct an erroneous impression, which they had already formed, viz. that the day of the Lord was at hand. On this point he is particular to warn them not to be "soon shaken in mind . . . as that the day of Christ is (eneateoron,) immediately at hand:" because certain important events were to transpire before that day. It does seem to us, that when the apostle says, "But of the times and the seasons, brethren, ye have no need that I write unto you," he means to be understood to express a sentiment similar to that of our Savior, when asked of his disciples, Acts i. 6—8, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power:" i.e. it is not for you, my immediate disciples, to have information relative to the subject proposed, but it is your destined privilege and honor to receive copious effusions of the Spirit, and to be "witnesses" throughout the earth of my teachings, miracles, resurrection and ascension.—So considering the remoteness of the Lord's com-

* Copied from editorial on pp. 164, 165

ing from the brethren at Thessalonica, it was only necessary to inform them of their own preparedness for that day—of its suddenness on the wicked, accompanied by a single sign by which its approach might be inferred. The inference drawn from the text in Rev. iii. 3, is not conclusive to our mind. The reasoning of the Revelator is made to stand thus: as a failure to watch for the Lord's appearing will secure for such his coming as a thief, in an hour of which they know not: the converse of this threatening must be realized in the case of all who *do* "watch." But observe the term—"hour." If this language is to be understood literally, then those who quote it will find it proves too much: since they would not, we think, maintain that those who watch are to know the precise *hour* for the Lord's coming, any more than are others who do not watch. Let these and all similar texts have their natural import, and be understood in a general sense, and then they may be quoted with propriety and effect. They certainly contain the doctrine of a general knowledge of time; they of course mean something, but not so much as, in our zeal for the truth, we might be tempted to make them.

In relation to all such chronological terms, we may derive instruction, by carefully noticing the manner in which the New Testament writers invariably speak, when alluding to the same subject—the coming of Christ. We instance them in this case, as we are accustomed to in other cases, where both the Old and New Testament writers are understood to discourse on like topics, simply because the latter are more explicit and intelligible. Their most common method of presenting the doctrine of the end of the world, is not by numbers, but by events and signs: thus leaving us in the dark in relation to definite time. Now while we stand in waiting for more light on the specific time for the Lord's return, and while, should we ever see farther into the future, we shall not flinch to take our stand accordingly, and while we desire to pay all due respect to every portion of God's word, and not to despise the chronological prophecies, yet we are willing to leave the doubtful, for that which is more intelligible.

Let us first notice the figurative terms which these speakers and writers associate with the contemplated event,—*"As a thief in the night."* In the suddenness of its coming it shall be alike on all, but not in its effects. He who watches his possessions may not know at what hour of the night the thief designs his approach, but if he watches, it is all as though he did know, because he thereby saves his house from being broken through. While he who watches not, is destined to be both surprised and destroyed by the thief. *"As a snare"* shall it come on all them that dwell on the face of the whole earth." This certainly is sweeping language, and must be understood to include the righteous, with the wicked. But it by no means follows that it may not be in some degree anticipated by the former: nor does it follow that because the word *snare* is here employed, that therefore all who are thus ensnared must be destroyed. The error into which we here fall arises from the idea with which the term is generally associated, viz. that of destruction. On a similar ground our opposers have fallen into the mistake of supposing that our Savior must have been speaking of the destruction of Jerusalem, in Matt. xxiv. 23, because he uses the terms, *"carcass"* and *"eagles"* in joint connection.—The proper method is, to seize on the main feature or idea in a figure or parable, and to apply it to the matter under consideration.

The *circumstances* under which our Savior represents the righteous, and of course those who shall be heeding the admonition at that time to watch, is presumptive evidence that they will be in ignorance of the precise point of time of his coming. *"I tell you, in that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left."*—Luke xvii. 34–36. It is reasonable to suppose that our Savior introduced these circumstances, for the purpose of guarding us against the opinion of knowing the precise period of his advent, and that he might, in other language, confirm the declaration which he had before repeated, that of that day and hour none but the Father knew. So that it is clear, that if the year of the advent may be approximated, the day may not be. For could it be, from anything that is yet a matter of revelation, it is natural to suppose that the truly

pious would wish to anticipate it by a relief from worldly cares and pursuits, and in making preparation for such a day.

To the same effect might be urged the plain and positive *declarations* of our Lord on this subject. These are both general and exceedingly specific. Matt. xiii. 33, "Watch and pray, for ye know not when the time is." Luke xii. 40, "Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." Mark xiii. 35, "Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing or in the morning." Mark xiii. 32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The light which is clearly reflected from the previous passages, must aid in the interpretation of the last one quoted. It is commonly said in reply, that this exposition clashes with the idea of the precise time *ever* being known by Christ himself. We should prefer admitting this supposition, rather than to assume other ground which must involve us in greater difficulties still. If the text may be so construed as to teach that the Son does or ever shall have a knowledge of the day and hour, then by parity of reasoning, angels and men may equally be informed. But for the definite hour none of us have ever contended: and yet we might presume to know the latter with as much positiveness, as that of the former. For one, we wish to appropriate to ourselves no passage of Scripture that is not plainly and fairly ours. Nor do we wish to presume to a more perfect knowledge of the time of the Lord's coming, than the Bible clearly warrants: just so far as that points the way, we shall boldly and resolutely advance: we have not courage to go farther.

It might also be hinted that the Savior's frequent *admonitions to watchfulness* is an implied declaration of our inability to foresee the precise time. These do not precede, but follow his instructions respecting those events and signs which are to mark the time of his coming. Read the history again, and it cannot escape your notice, that such events and signs were to be hailed as harbingers of *approaching redemption*; but the context makes it plain, that such joyful emotions of hope were to be succeeded by that fear which is joined with unremitting vigilance. There is an emphasis in such frequent warnings to watchfulness, with the above views of time. And while the "periods," the events, and the signs cheer and inspire us with hope of speedy deliverance, just as the budding of the fig-tree awakens confidence in the approach of summer, so with our eye intently fixed on the last word of warning—"Watch!" we mean to be ready at a moment's notice for the grand consummation, lest coming suddenly he find us sleeping.

That such has been the arrangements of Providence in relation to the revealed time for the Advent, should awaken within us no spirit of murmuring or repining. True obedience and filial confidence will lead us wherever the voice of our Father is heard, though each succeeding step but add to the severity of the way. It is not for us to choose on what ground, or under what encouragements we will obey God. To be "offended" at this period of our discipleship, would betray a rebellious heart altogether unfit for the kingdom of God. Let us rather be consoled with the reflection that we have passed the last great landmark on our tedious journey, that the great events and signals of prophecy are in our rear, and that these admonish us in the clearest tones of a speedy termination to all our toils. The beacons to the mariner are arranged to meet his necessities: they leave him before he enters the destined port. So with the great light-houses which have thus far lent us their grateful aid to direct us from one point of danger to another on our long voyage to glory. And as the mariner, under such circumstances, seizes on some familiar knoll or mound which is scattered along his course, in order to bring him fully into harbor, so we by marking the lesser, but more abundant and not less significant objects which the great chart points out as incident to the conclusion of our passage, may know that speedily the voyage will be forever closed. Prayer, patience, trials, watchings, are the last signals which bound the coast of glory.

Were our light imperfect or insufficient to teach us our general bearing on the great sea of time, we might take occasion to sorrow: but it is not so; the "periods" have not lost their value: the natural signs indicate our proximity to the haven of rest: the sun has been darkened, the moon has

withheld her light, and the stars have fallen from heaven. The moral signs are more glaring and expressive than ever. The times are perilous—scoffers and mockers and evil servants abound—many are departing from the faith—the form of godliness is everywhere manifest, while its power is denied—ease, luxury, wealth, pride, ambition, strikingly prove that the church is in its last stage, and is already prepared for its final rejection of God.—Everything portends the rapid finale of earth's last grand drama! Our position by no means justifies us in sinking into inertness and stupidity. The second wo is past; behold the third wo cometh *quickly*! The sixth seal has already opened upon us. The seventh trumpet is liable, at any moment to blow it thundering blasts! And is the present a time for rest, or sleep, or despondency? Shall we close our eyes again, when the mercy of God has been so obvious in opening them to the rich revelations of his Word on the glorious future? Can any thing short of treasures in heaven satisfy the ambition of our souls? O let the value of the prize, the splendor of the crown promised to him that overcometh, incite our every nerve and power, while a single step of the race remains unrun.

REFLECTIONS.

1. This view of the subject will serve to humble us. To no mortal man, to no angel in heaven, is revealed the appointed day for the final judgment. This is a secret locked up forever in the Divine mind: and there our whole natures respond, let it repose. It is possible that we may have been exalted in view of what we have supposed to be God's special condescension in leading us to a knowledge of the exact time for the fulfillment of all those great events which in anticipation swelled the big souls of prophets, priests and kings. But this supposition we must now relinquish; we hope this act may exert its humiliating effect upon our hearts. We have seen the truth so vividly, and felt its power so mightily; we have so frequently witnessed its revolutionising efficacy on all classes of men—the proud abased, the vile reformed, the scoffer silenced, the infidel redeemed, and the learned humbled, that it is barely possible that we may have taken honor to ourselves for some of these wonderful works. Our cause for a while seemed destined to find a home in the bosoms of some of the wise and honored. But as it was eighteen hundred years ago, so again, it was only necessary to have the latent quickening principles of the Gospel doctrine developed, in order to test the real faith of its professed disciples. We now find that there is no more prospect of adding the mighty and the noble to our ranks, than when the same glad tidings were proclaimed in the times of our Master and his despised apostles. The blind yet love their blindness, the rich hug their wealth, the sensual are inflamed with their lusts, the Pharisees contend for their traditions, forms and painted goodness, and the priests are inflated with their haughty consequence, and are chief in exercising their wicked tyranny over the timid flock of God, and in opposing the coming kingdom of David's Son. The cause we advocate has had its reverses and its trials, as well as its seasons of triumph and encouragement. And now we have reason for humility, that so many for whom it was to be hoped Jesus had shed his precious blood, should give such demonstrations of hostility or indifference to his approaching glorious reign on the earth, and that such an humble few should be found hailing the anticipated return of our once crucified, but now exalted Lord. Nor less should our own faithfulness in God's word, and our own weak attempts to promulgate it, awaken within us the deepest humility before God. If the peculiar circumstances which have thus far attended us, and the trials and disappointments through which we have passed, only abase us deeper than ever in the dust before our Maker, we shall have cause for thankfulness and praise.

2. This view of the subject will teach us to enlarge the bounds of our charity. This is a grace, as is well known, which sustains in the Scriptures the first rank among the graces, the absence of which can be compensated by no other excellencies. This virtue has had its influence over us, and from the first been like fragrant oil upon our heads. Former differences have melted before us like snow under the rays of a noon-day sun, and in immediate prospect of being united in the endearing and everlasting bonds of brotherhood in heaven, we have thought of nothing, spoke of nothing, sung of nothing, but the coming glory. But our expecta-

tions have been a little premature. In the meantime, some of us have kept ourselves busy in exploring the heretofore almost untrodden mines of truth: perhaps our researches in such departments have not been followed with the same results. The natural tendency of which is to abate the ardor of that charity which is the bond of perfectness. We have seen danger of our relapsing into that carnal spirit which we formerly cherished, which is so repulsive to every truly humble and pious heart, and so odious to God. We have found more tests for Christian character perhaps, than the Word has recognised: among these tests the item of time for the Advent may have been conspicuous. We may have been less cordial in our fellowship for our brethren whose views in every other respect may have harmonized with our own. For the future, true charity will require of us to indulge a brother in his belief or disbelief on definite time. If such a one believes he sees that point, which is more shrouded in mystery to us, let him have the liberty to proclaim it. We may have been too severe in our judgment of those who have opposed exact time, and the doctrines associated with the Advent. If we have erred here, it has not we trust been intentional. It has been one of our greatest fears lest our zeal should push us too far, or our caution restrain us within too narrow bounds of duty and usefulness. It is neither our pleasure nor wish to censure or reprobate one of Christ's members. We pray for true charity: and if our present views shall serve to give more free growth to this lovely virtue, we shall rejoice. We hail as our beloved brethren all of every class and clime who love and look for the Coming One. A common, a precious bond encircles us all—a bond which we trust will strengthen and contract with every renewed assault from the enemies of our hope, and every returning storm of trial.

3. The view which has now been taken will be calculated to save the cause of truth from sinking into disrespect. This is a worthy consideration: for we are anxious to do nothing against the truth, but every thing for the truth. We are always ready to hazard the truth, when we are confident that our convictions of it are well founded. Truth is well able to stand upon its own feet, and we never wish to construct a base for it out of our own imaginations. As those to whom the truth has been entrusted, we are bound to preserve it in its own clear native garb, and to save it from all unjust imputations. It is evident that while definite time has wrought much good, it has exerted a contrary tendency on minds perhaps of a less reflecting cast. With the passing of periods in which our Lord was expected, the impression has prevailed that the theory was necessarily exploded. These are consequences which are to be deplored, and if possible avoided. We wish to take a position so clearly warranted from Scripture, that those who see fit to oppose it, shall do it on their own responsibility; and if they perish, it may not be because of our imprudence, or misapprehension of the Word of God.

4. This view of the subject, by confining us to the plainest teachings of God's Word, will best secure our own peace and good, and the glory of God. Our peculiar views of time have been the occasion of bringing upon us some trials. Not that we would shun trials, when they are necessarily connected with the reception of the truth: but there is no virtue in unnecessarily exposing ourselves to them. We have heretofore regarded the chronological dates almost as though they were a part of the inspired text. Our confidence in their correctness has been too strong: so that we have been led to make affirmations in regard to the event anticipated which, if God has not condemned, certain it is that neither truth nor the souls of men have demanded. It is enough for us to express our opinion on the doctrines of the Bible, to fortify such opinions by clear substantial proofs gathered from the Sacred pages, to urge them home to the understandings and hearts of our hearers with earnestness and eloquence, and there to leave them. Some through fear of rejecting the teachings of the Bible, and not being able to trace or understand the reasoning from the prophetic periods, have been led to embrace definite time on the authority of others. From a similar cause the way has been opened for the introduction of dreams, revelations, impressions, or a reliance on a particular blessing in evidence of the coming of the Lord at a given time. Through fear of putting ourselves too much under the control of our reason, and not relying sufficiently on the leadings of the Spirit of truth, we may have erred, on

the one hand, by not suffering reason to speak when her voice was needed, and on the other, by casting ourselves too unreservedly on that gracious instrumentality which heaven has provided for our seasons of extremity as the pupils of Christ. It is possible that while we have sought to honor the Spirit, we may have dishonored the God of the Bible. Far be it from us to decry the value of the Holy Spirit as a guide to truth; it is all important that we seek his aid in all our investigations of the Sacred Scriptures: but with the assistance of that blessed Teacher, let every gift a gracious Providence has bestowed upon us, be invited to co-operate, and every sentiment or hope we may cherish, pass under the searching scrutiny of God's revealed Word. The truth alone will promote our good, and leave its precious fruits in our hearts, and in the end, is that alone which results in a revenue of praise and glory to God.

Let us therefore, wherein we may detect any defect in our Christian character, or wherein we may amend our way, with the same commendable promptitude as ever, arise to the work. Let us not be disheartened by the trials of the way: let us seize with avidity on the teachings of the past, and appropriate them to our present and future improvement: let us remember our recent deep sense of unworthiness, our natural vileness, our heart felt confessions, and our consecration of all to God: let our moderation be known unto all men; let our humility be complete; our meekness and gentleness like Christ; our prayers incessant; our labors abundant; and our patience perfect under the brief triumph of our numberless enemies, let the future with all its searching and overpowering realities follow us with every rising and setting sun; let our words, our actions, our secret thoughts, our hidden desires be all regulated by the tremendous decisions of an impending judgment. F. G. BROWN.
Worcester, Mass. Dec. 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JANUARY 15, 1845.

In the Field Again.

It was a bright and cheering hope we cherished in the Seventh Month of this Jewish year, when we ceased our public labors, and looked for the consummation, and the endless rest of the saints, supposing we had finished our severe and arduous labors of public lecturing, controversy, and entreaty, and the intense and perplexing labors of the press. But the time has passed, and so far as the exact period of time is concerned in which we looked for the consummation of our hope, we were wholly disappointed. Our hope as to a point of time was cut off. But not so with the hope itself: this is still good, and will be revealed in the Father's appointed time, to the joy of all who wait and hope to the end.

Being still placed in a condition that requires labor in the vineyard, for ourselves and others, we regard it as our most imperious duty to gird up the loins of our mind, and engage afresh and with all our might in the work that God in his Providence has seen proper to lay before us. Hence, we have again put the Advent press in full operation; and to the extent of our means are scattering the light of truth with as much zeal, and so far as we can learn, with as much success as ever. Having put our accusers to shame, and lived down the hate and malice of opposers at home, we have resolved, as time may allow, to visit our brethren abroad; and, by the blessing of God, we intend to plead the Advent cause in *propria persona* to the extent of our opportunities. The Advent question will never sleep. It will live; and, by its mighty and irresistible energy, will keep the elements of opposition to the reign of our King in active commotion,—“sorely afflicting” a time serving priesthood and laity, and arousing the ire, and demonical hate of a “wicked and adulterous generation.” We know what we have to meet;

but, we are not to be deterred from a work so grand, so glorious and sublime, by the threats of vengeance from the enemies of God. We look upon the opposition to this cause, as exhibited in the form of threats, or in any other shape, with supreme contempt and scorn. We have counted the cost, and shall to the extent of the means which God has, or may give us, *agitate, agitate, agitate*, until the slumbering watchmen with their churches shall see the falsity of their position, or feel the full force of the truth, that the kingdom of God is *nigh at hand*.

Our position in relation to time has been fully given in previous numbers of this paper. We can count no exact time now from any data of human chronology, yet we believe that the Advent will take place within the few years of disputed time among chronologists. We are now bound to watch and wait continually for the coming of the Lord, as being at the door, that when he cometh and knocketh we may open to him immediately.—Luke xii. 36.

Our position as to labor is, fully to occupy until the Lord shall come. Our work now in this time of trial is to comfort the saints, to re-arouse the slumbering churches to a candid examination of the Advent doctrine, and once more publish salvation through a crucified Redeemer in its fullness and power. We must, as the ambassadors of Christ, seek to be filled with faith and the Holy Spirit. What little time remains, we are to be more bold, faithful, and indefatigable than ever. May the God of Israel nerve us up to the work, and may we never hold our peace or cease from the conflict, “until he make Jerusalem a praise in the whole earth.” With these views, we have once more entered the field.

Being invited by the brethren of Waterbury, Vt., to make them a visit, we regarded it as an opening for the commencement of a series of public Conferences. Accordingly on the 20th ult., we met with the congregation in that place. There was a large gathering of brethren and sisters from the neighboring towns, and a number of lecturers from different parts of the country. We found them united in one hope, of the Advent being at the door, and, if possible, cherishing a stronger faith than ever. Our meetings were characterized by a deep religious interest. There appeared to be no giving up, or drawing back as to the faith or hope of believers. Some, however, entertained the opinion that our work was done, as it related to the conversion of sinners.

But, as the meeting progressed, this view was given up by most; and a desire was expressed by all to have right views on this all important question. The most of the lecturing brethren present resolved again to commence their labors, and publish the glad tidings of the kingdom at hand everywhere, in order to the salvation of sinners, as well as the comfort and edification of the saints.

SOME FEATURES OF THE CHARACTER OF THE ADVENTISTS.

The Advent congregation in this place is large, and is composed of many of the most pious, benevolent, and stable minded persons in the vicinity. They have left the churches of which they were members, and as a matter of principle, will no longer give support to these ministers and churches or professed benevolent institutions which unite with the ungodly in the crusade against the Advent cause. One brother alone has been in the habit of giving one hundred and fifty dollars annually to the Baptist Home Missionary Society; and to other benevolent agencies of the church in the same proportion. We found many noble and benevolent minds of this cast in the different parts of the state. In the hands of such men, any good cause may be trusted with safety. Yet in reference to this class of persons, which by the way may be found in every place where the Advent doctrine has been preached, the “*Vermont Observer*,” the organ of the Baptist denomination in that State, in a recent number says: “The vagaries of Miller have sifted the churches of those members which would ever be but a curse; and it can be hoped that what remains are sterling, and may be efficient. It is in such that the strength of a church consists, not in numbers.” And strange to relate, these very members “that would ever be but a curse,” are daily importuned to *come back*! such is the consistency of our opponents.

UNION IN SUPPORT OF THE CAUSE.

There are seven or eight towns in the vicinity of Waterbury in which there are Advent meetings. These have united in a plan for the support of Elders among them for the regular administration of the ordinances. Elders Kimball and Reynolds are laboring with them. The “heresy” is deep-rooted, and well

organized in heart in that vicinity, and the "vagaries of Miller" will be found as permanent and as solid, as a covenant or creed of man's device.

For their faith does not stand now, as formerly in the wisdom (vagaries) of men, but in the power of God.

FANATICISM REPUDIATED.

An attempt has been made by our opponents to identify those brethren with fanatics and fanaticism; and thus to stab the cause by this false pretence. But it should be known that they, as well as our brethren generally, wholly repudiate the errors and fanaticism into which some have run, full as much, yea more than do those who thus charge them with it.

We weep over it, but our opponents rejoice, knowing that it will do us injury, and if suffered to prevail will destroy the Advent cause. Nothing of course would suit them better. But let it be distinctly understood that these brethren, as well as others in all parts of the country, have taken a stand against all kinds of fanaticism, such as "spiritual redemption," "discerning of spirits," "working miracles," etc. into which some have been led. We understand this matter, and know from past history, and present facts that no good has ever come by these movements, but evil, and only evil, and that continually. Though these persons profess the highest state of holiness, and the most extraordinary powers yet they can never boast of the most rigid adherence to the Moral Law, or of the most faithful discharge of social and domestic duties. A violation of the one, and a neglect of the other is esteemed by many of them as a virtue, or a right which is given them by the Spirit, i. e. by their impressions, which are of course just in accordance with the state of their heart, which when corrupt becomes the fountain of evil thoughts, adulteries, &c. These persons do not arrive at this state at once, but by degrees; so that what some would first shudder to think of, is afterwards done with delight as a part of their religion, which, they say, is taught them by the Spirit.

Now we wish it understood, once for all, that these things are no part of "Millerism,"—not even of the "vagaries of Miller." They have no more connection with the Advent cause, than they have with the Baptist or Methodist cause. They had these evils among them in their rise; and if they had more of God's Spirit and general revivals among them now, they would have these developments in proportion.

VISITS TO THE SHAKERS.

Dec. 23. Visited Montpelier Vt., and gave a lecture in the Free Congregational Meeting House. We had a good audience, and a candid hearing. There are a few Adventists in this place, who have a regular meeting; and a very little labor would bring out many who were convinced of the truth of the Advent doctrine, by brother Miller's labors in that place some years ago. Dea. Wood, with the little band, stand fast, and I trust will, to the end.

Dec. 24. Gave a lecture in the Court House, in Burlington. There was good attention by a respectable audience. The brethren have lately come into possession of the Baptist Meeting House, which was owned by Dea. C. Bennes, a leading Adventist. The church shut out the Advent doctrine, and so shut themselves out of the house, and removed to the Court House. Bro. Sawin, was to commence his labors with the Advent congregation about the 1st of January, and we should think under encouraging prospects of doing good in that town and vicinity.

Dec. 25. Being shut out of the places of public worship in Vergennes, Vt., we had our meeting at the house of Bro. Austin. It was filled to excess, and a good impression produced. Being shut out from the empty houses of worship and treated with scorn, they will be under the necessity of providing a place of their own, which I understand they intend to do without delay. Yes, God will have a "lamp" in Vergennes, which will give light in the midst of surrounding darkness.

Dec. 26. We had a conference at the Baptist Meeting House in Addison. It was fully attended by brethren in that town and vicinity, who have been recently turned out of the churches. Most of them have been the leading men, and the substantial pillars of those bodies. And we can assure our brethren, that the high estimation in which they have been held by their former brethren, was not without a reason; and though now lightly esteemed, and even condemned, they never shone with such brilliancy as true lights in the world, as now. Their meetings are spiritual and powerful. They look for the Lord, now at the door, and are praying for his speedy coming. We had a blessed communion season; and at the request of the Advent congregations in that vicinity, Brn. Grandy, and Buckley, were ordained to the work of the minis-

try, to which they believed the Holy Spirit had called them.

Dec. 28, 29. We had an interesting conference at Low Hampton, N. Y. An account of that meeting, with Bro. Miller's address, will be given by another hand. We found Bro. M. and his family well. He feels that his work is about done; though if God should open the door, and show him other work, than that of his pen, he is ready to do it. The brethren in that vicinity are holding fast. The tongue of slander is still speaking bitter things against him. And the professed ministers of the gospel, as usual are deeply involved in the matter. God will take care of these lying shepherds. He has already laid some of them on the shelf. We would refer others of them to some wholesome advice, which might be for the good of their flocks, and themselves especially. 1 Pet. v. 1—4. The last story they have made up, is, that Mr. Miller has retired very rich. There is a slight mistake here which we will take the liberty to correct. He is about to "retire very rich!" His "Farm," I find by looking over the records, is immense. Matt. v. 5—"THE EARTH." Rom. iv. 13—"World." Heb. xi. 14—16—"Heavenly Country." But his "House," is yet more glorious. I like to have said extravagant. It is four square, Rev. xxi. 16, and is very large. The stones of which it is built are very costly, Rev. xxi. 19, 20. The doors are extravagant. Rev. xxi. 21. The floors are of the most costly kind. Rev. xxi. 21. Finally, take it all in all, it is the most splendid affair that we have heard of in any country. It must have cost countless millions. When I was with him in Low Hampton, he was nothing but a pilgrim; but he told me he expected soon to retire to his new home, by the clemency of the principal Heir, to this splendid estate. He has a promise from him which runs thus:—Rev. iii. 11, 12, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." I think, therefore, there is every reason to suppose that he will soon retire "very rich."

Dec. 30. Gave two lectures at Fort Ann, in the Presbyterian Meeting House, to good congregations. Quite a large company of Adventists have been raised up in this place, of late; and they are increasing in strength, faith, and numbers. God is with them, and the elements of opposition will only advance the cause.

Dec. 31. I gave the reason of our hope, at Sandy Hill, N. Y., in the Presbyterian House, which was kindly loaned us for the purpose. The audience was large and attentive; and we can but hope much good was done in the name of the Lord. Brn. Beers, and Fancher, stand up nobly for the cause, and the little band in that place are prospering, and doing good.

Jan. 1. Gave a lecture at the Session House, at Troy, N. Y. We found the brethren and sisters well engaged, strong in the faith, still looking for the speedy coming of the Lord. Brother Kent is laboring with them a part of the time.

Jan. 2. Gave a lecture at the Lansing Hall, at Lansingburg. We had a respectable audience, and a candid hearing. There is a small company of advent believers here, who intend to let their light shine, despite of all opposition, to have their loins girded, and to be in readiness for their Lord.

Jan. 3, 4, 5. Conference at Cabbotville, Ms. Here we had a glorious gathering of the faithful in this, and from the adjacent towns. On the Sabbath, during the day the Hall was filled to overflowing, mostly of believers. We had a refreshing season indeed. In the afternoon the communion was administered to a large number of those who are looking for the speedy coming of him, who has directed his church to observe this institution "until he comes." Brother R. E. Ladd, and Rufus Baker, were set apart on this occasion, by fasting, praying, and the laying on of hands, at the request of the brethren, who believed God had called them to the work.

Brother Chandler is now laboring to acceptance with the brethren at Cabbotville. They are prospering in the Lord.

In the evening "certain lewd fellows of the basest sort," came in and broke up our devotions. The leaders and their sympathisers must have numbered from one hundred to one hundred and fifty. And I must here say, that though I have been in all parts of the country, and have seen developments of the hatred of wicked men towards this cause in their vilest forms, yet for the most corrupt and abominable conduct, to the Cabbotville rioters, and rowdies sodomites,

as they are, I must award the palm. Their character, and spirit was duly observed before I left the house, and their object to mob me, &c., was well understood. But having been on a severe campaign of labor, day and night, worn down and well nigh sick, it behoved me, to make arrangements to quarter that night, where I might have some repose, rather than be dragged about the streets and insulted by a mob of brutal men. So I took my hat and cloak, and walked through the midst of them to the door, and finding that they were pursuing me with no very benevolent intent, I made my way to my lodgings with such accelerated steps, as made it rather inconvenient for them to keep up. They lost sight of me, but after I was safely retired at my house, after a time, they came up and surrounded the house, but failing of their object, finally retired for a season. I then took a carriage to Springfield, and was kindly entertained by our beloved brother Beckwith. On Monday the 6th, I returned to Boston much worn down, but otherwise in safety and health.

We have rich materials for reflections, on the state of things as witnessed in this tour. But we have no time to write, nor room to give them now. In conclusion, we are happy to assure the friends of the blessed hope of the gospel, that there never was, so far as our personal observation has extended, a better state of things among advent believers, as to preparation, than now. And as to any going back, the tide is setting the other way. The number, as well as the faith of advent believers is increasing. They are rising in their strength, and once more girding themselves for the re-awakening of a slumbering church and world; so that, if by any means they may compel some of those who are yet in the high ways and hedges to come into our Fathers house, "before he riseth up and shuts to the door." J. V. HIMES.

Boston, Jan. 10th, 1845.

"Renouncing Heresy,—A Sovereign remedy for divisions among Christians." By Samuel Marsh. Montpelier, 1844.

We have received a copy of the above pamphlet; the object of which is indicated by the title. On a perusal of its contents, we find nothing particularly objectionable; and agree with him that if all Christians would lay aside every form of heresy, divisions among them would cease. But the difficulty is to convince any of the denominations that they are in error. To do this we think will require something more than the present pamphlet.

Testimony of the Waterbury Conference,

CONCERNING THAT "FELLOW, HIMES."

The following resolutions were passed by the Second Advent Conference at Waterbury, Vt., December 21, 1844.

Whereas, there have been several attempts made, by the enemies of our blessed hope, to stop the progress of the Advent cause by throwing insults and falsehoods upon the character of our devoted brother, J. V. Himes, evidently on account of his untiring efforts, and determined zeal for the advancement of this cause; therefore

Resolved, That our beloved brother J. V. Himes has our deepest sympathy, and the undoubted confidence of all those within our knowledge who truly expect the Kingdom of Heaven at hand; and what he has done, and is now doing, for its advancement, meets with our entire approbation.

The above was adopted by a unanimous vote of a large assembly. We value it much, and hope to have grace to live in such a manner in time to come, as to strengthen this unsolicited expression of confidence and sympathy. EDS.

SISTER FITCH—This afflicted and bereaved sister was left destitute at the recent death of her beloved husband, and our beloved and much respected brother. I wish to call the attention of the friends, (of whom she has many) to this fact, and solicit in her behalf some aid in her present need. She resides in Cleveland, Ohio, and donations for her may be addressed to brother T. C. Severance, in that place, to brother H. Tanner, Buffalo, N. Y. or to this office. J. V. HIMES.

Boston, Jan. 10, 1845.

If the Lord will, Eld. T. Cole, of Lowell, will preach at Exeter, N. H. next Sabbath, 19th inst. The friends in that vicinity will please give notice accordingly.

Br. David Churchill has removed from Durham N. H. to Lowell, Mass. All friends sending letters or papers to him are requested to direct them to the latter place.

LOW-HAMPTON CONFERENCE.

HELD DEC. 28th AND 29th, 1844.

Lectures were given by Bro. Himes on several important subjects. On the first day, he gave a thrilling discourse on the present position, and the duty of Adventists, showing that God had prepared us by the late movement for service and suffering in his cause, while the vision should still seem to tarry. Three points were stated and enforced. 1. Comforting the saints who are still looking for the kingdom at hand. 2. The arousing once more of the professed Christian world to the examination and preparation for the advent. 3. The full and free proclamation of salvation to the lost and perishing sinner.

He was followed by brethren Jones, Buckley and Hurd, in interesting remarks on the same subjects, which were listened to with deep interest.

In the evening bro. H. gave a discourse from Luke xii. 43, on the blessedness of being found at our posts at work, when the Master shall come. He was followed by bro. William Miller in some very interesting remarks upon the same subject. And tho' he thought his work nearly done, yet he should, as he ever had done, follow the leadings of Providence, and hoped to be found at his post when the King of kings should appear.

On the Sabbath, bro. H. gave a lecture from Rev. xx. 6. 1. On the nature, and, 2. On the time of the Millennium. He went into a very full and lengthy discussion of the nature of the millennium fully sustaining the reign of Christ *WITH* his saints on the earth; while he with new, as well as the old arguments, showed that the temporal, or spiritual reign, was *WITHOUT* CHRIST; and therefore not the millennium of the Bible. The time, he believed, was at hand, and within the circle of a few years of disputed time; while, therefore, we are placed in a condition of daily expectation of the event, the few years in dispute fairly belong to us, on the basis of our former calculations.

In the evening he gave a lecture on the *restitution*, from Acts iii. 18-23.

During the Conference, the following Address, prepared by bro. Miller, at the request of the brethren, was presented by a committee, and unanimously adopted by the Conference:—

ADDRESS TO ADVENT BELIEVERS.

To the dear Second Advent brethren, scattered abroad, despised, but not forsaken; poor, yet making many rich; discarded by the proud pharisees of our day, yet not discouraged; cruelly treated for the doctrine you love, and yet holding firmly to your hope of salvation at the door.

We the undersigned, partakers of the same hope, children of the same faith, looking for the same deliverance, loving the same Lord, feeding on the same word, enjoying the same Spirit, suffering the same trials, subjected to like disappointments, and having the same care and fellowship for your welfare and furtherance in the truth—as ye have one for another and for us,—address you by this our epistle, in the way of consolation and advice: knowing that while we may comfort and console your hearts, we are establishing and strengthening our own: For if through many disappointments, temptations and trials, you stand fast in the faith once delivered to the saints, we rejoice in your steadfastness, are comforted together with you, and are strengthened even in the inner and the outer man. We thank God always, on your behalf, when we hear, as we already have heard, that your and our late disappointment has produced in you, and we hope in us also, a deep humiliation and close inspection of our hearts; and although we are humbled, and in some measure pained in our hearts to see and hear the scoffs and jeers of a wicked and perverse generation, yet we are in no wise terrified or cast down by the adversaries of our faith. We pray you, then, brethren, to “let patience have its perfect work,” knowing “that patience worketh experience, and experience hope, and hope maketh not ashamed.” No, we are not ashamed, for we all

know why we hope. You can and will, all of you, from the least of you to the greatest, old or young, when inquired of for the reason of your hope, open your Bibles, and with meekness and fear show the inquirer why you hope in the glorious appearing of the great God and our Savior Jesus Christ. You need not in a single instance refer the inquirer to your minister to give the reason of your faith and hope. We bless God for you, my brethren, that you are all taught of the Lord. Your creed is the Scriptures; your spelling-book is the Bible; your grammar is the Word indited by the Spirit; your geography respects the promised inheritance of the holy land; your astronomy respects the bright starry crown of righteousness; your philosophy is the wisdom which cometh down from God; your bond of union is the love and fellowship of the saints; your teacher is the Holy Ghost; and your professor the Lord Jesus Christ; your recitation room is your closet; your recitations are heard in your prayers, and your songs fill up your vacations. We speak not of rewards, diplomas and degrees, for these are reserved in heaven for us, when these dusty walls of this tabernacle shall be dissolved, and we are called home into the New Heavens and New Earth, to a full fruition of that hope of which we are not ashamed. Ashamed of this hope? No. Ashamed of looking for this hope? No. Ashamed of expecting Jesus? Why, what a question is that! When we look do we not expect? The ministers of our formal churches, some of them, say “they look, but do not expect.” Yet, brethren, we have expected, time and again, and have been disappointed, but are not ashamed.

We would not yield a hair's breadth of our expectations for all the honors of Cesar's household, with all the popular applause of a worldly church. We exhort you, then, by all the love and fellowship of the saints, to hold fast to this hope. It is warranted by every promise of the word of God. It is secured to you by the two immutable things, the *covenant* and *oath* of God, in which it is impossible for God to lie. It is ratified and sealed by the death, blood, resurrection and life of Jesus Christ. You have already had a foretaste of the bliss of this hope, in the seventh month, when every moment you looked for the heavens to open, and reveal unto your anxious gaze the King of Glory. Yes, then your whole soul was ravished with a holy joy, when you expected every moment to hear the shout of the heavenly host descending from the Father's glory, to welcome you, a weary pilgrim, to your blessed abode of eternal rest. In that eventful period, where was the world with all its vain allurements and empty show? It was gone. If our Saviour then had come as we expected, no tears would have fallen for a receding world, nor sighs have heaved our breasts for a dissolving earth, with all its pomp, its pleasures, or its praises. All this was then no more to us than is a bubble in Niagara's cataract. God's goodness gave us then a slight repast, like Elijah's meat, that lasted forty days. And how can you, or we, give up a hope so full of joy, of holy love, and heavenly anticipation, as is this? The world may frown and scoff; the unbelieving church may laugh and sneer, and try to call us back. They may and will report their slanderous tales to complete our trials, vainly supposing they can wound our pride, and by this means take away our hope, and make us, like themselves, a whitened sepulchre. In all our trials, those who have obtained this blessed hope by the study of the Scriptures, have remained steadfast and immovable among the scoffs and jeers with which we have been assailed.

This, to us, is a source of great joy; and it shows conclusively where our faith is founded and our hope predicated. It is upon the sure word of prophecy, and no other evidence, that we rely. This is our main support, as even our opposers will, and do admit; or, why do they in their attacks upon us, first try to show that prophecy is not to be understood, or if it is, that it is couched in such mystical and ambiguous language, that the ignorant and unlearned, (as they are pleased to call us poor Bible students, in their mighty elchemy,) cannot comprehend its true import? Or why do they ridicule us, as a set of fanatical, unlearned heretics in trying to understand the sure word of prophecy, without first coming to our Bishops, or themselves to learn what the original text may mean? Why do they use these and similar arguments in order to overthrow us, if they are not sensible of the fact, that the prophecies of God's word are our main pillar? Why do they, without any discrimination, try to make our sure word of prophecy so dark, mysterious, and incomprehensible, and

in many instances acknowledge their own ignorance, and then call us heretics, because we search and believe what to us looks clear, consistent, and harmonious with every part of God's holy word? But, say they, “time has proved you in an error: unerring time has favored us, and proved what you say we failed to do.”

True, gentleman, time has failed us in one or two instances, yet you cannot show why? And as you do not show any reason for the failure, permit us to give ours before we take your ground, and deny that prophecy can be understood. Every man of common intellect and information knows that we are dependent in some things on what we call human chronology, for the conclusion of our premises as it respects time. Again, they well know that our most learned and studious writers and historians disagree in the chronology of the events from which we date, some four or five years. It is true that we who have been most efficient in presenting this subject before the public, have chosen, and we think wisely too, the earliest possible time at which these momentous things might be expected to transpire, believing that it would be infinitely better for the souls of our fellow beings to come short of the time, rather than to pass over. And indeed, we do not see any good reason now, why we should not have done in this matter as we have; for if we had looked only to the very last point of disputed time, and the accomplishment had come before that, or even at that time, how could there have been a tarrying time as the Bible predicts?

How could there have been a time for the trial of our faith and patience, and the purifying and sanctifying of the whole house of the true Israel? If we had not anticipated the time a little, with what propriety could the wicked scoff, and those who professedly belong to the house of Israel say, “The days are prolonged, and every vision faileth?” And what has God said we shall answer this rebellious house of Israel with? With another specified time? No. How then shall we ever silence their caviling and scoffing, if we can fix no future time? We answer, that is not our work to do. God has promised to do that work. Hark! and hear what the Lord saith. “I will make this proverb to cease, and they shall no more use it as a proverb in Israel.” God will perform his engagements, in his own time and manner. We have only to believe, and be patient. But we are taunted with “Oh, you have prolonged your vision again and again; and you have failed every time; now wont you give it up, and come back to us? you are not honest if you will not.” When they thus call us dishonest, have we nothing we can say? If we altogether hold our peace, they will be wise in their own conceits, and go and report that they have shut up our mouths, so that we could not say a word for ourselves; and thus the cause would be injured. But never fear, brethren; God has told you what to say; do as he bids you, and he will take care of the consequences. God says, “but say unto them, the days are at hand, and the effect of every vision.”—Eze. xii. 21-25. So we see, God has been in this thing; He well knew into what a straitened place we should be brought; He knew what the rebellious house of Israel would say, and he has given us the best weapon of defence.

The word of God has a sufficiency of all armor, that the man of God may be perfect, thoroughly furnished to every good work. We therefore hope that none of us will try to change the chronology of the visions; for they must all fail in all our eyes; and if any vision should be so construed as to fix on another definite time in the future, we cannot conceive how the Scripture would be fulfilled, that, “every vision faileth.” Let us then be satisfied in patiently waiting for God's time. But let us be careful that we do not lay off our armor, cease our watching, go to sleep at our post, or be caught in a snare, when the Son of man shall come. It is better to be ready before the time, and wait a while, than not to be ready when the time shall come, and be lost. We exhort you then with the Lord's advice, “be like men waiting for their Lord, that when he cometh they may open to him immediately.”

Again, we exhort you, brethren, that every one may edify, and be edified, that ye forsake not the assembling of yourselves together, as often as your situation and circumstances shall permit; that we may comfort and console each other in our trials, be established ourselves in the present truth, and our minds be stirred up to remember that our Judge is now standing at the door. How can we who have taken so great delight in the study of the bless-

ed Bible, again return to the beggarly elements of vain philosophy, and tradition of the fathers? We cannot sit under preaching where the Bible is discarded from the pulpit, except as a text book, and the plainest passages of Scripture are mysticised and explained away, our hope in the resurrection of the body taken from us, and the kingdom of heaven preached as in this state of division, persecution & death, & the promise of being caught up in the air ridiculed by the oft repeated slang of ascension robes. These things we cannot fellowship, we will not hear them repeated. We therefore advise you, dear brethren, to hold meetings for prayer, reading of the Scriptures, exhortation, and singing, if you may not be able to obtain a lecturer or preacher. And may the Spirit of God bless you with his presence, and preserve you blameless unto his coming.

Again we exhort you, brethren, to be faithful in business. Let every one labor with his hands, in the several callings in which God has placed us, that none of us may be a burden to any, and that we may all of us have wherewith to communicate and do good, for it is more blessed to give than to receive; and that we may none of us give any occasion to our enemies to reproach us with being busy bodies in other men's matters, or as not providing for our own house. In thus doing we may put to silence the reproaches of those who are seeking every occasion to destroy the doctrine that we rejoice to believe. We may, while we are engaged in our several occupations, be fervent in spirit serving the Lord. If we could not, it would be evidence that we were not engaged in a proper calling; or, that our hearts were not right with God. Paul, the great apostle to the Gentiles, labored with his hands, that he might not be chargeable to the saints; and what was duty then, will be duty as long as the gospel remains to be preached. And we thank God we have never preached any other doctrine, you yourselves being our judges.

We also beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not led about by every spirit; but try the spirits. For every spirit is not of God; and it is now evident that there are many spirits in the earth,—even the three unclean spirits which are working miracles, and deceiving not only kings, but the whole earth. It therefore becomes us to be very cautious by what spirit we are led. The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But say you, a man may be in an error, and think he has the truth. What then? We answer, the Spirit and word agree. If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then we must believe we have the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law, or book, then let us walk carefully, lest we be caught in the snare of the devil, and fall from our own steadfastness; and so be deceived, and lose the crown for which we are running. Let us follow the teachings of the apostle Paul to Titus, ii. 12, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" or as Peter tells us in his 2 Epistle. iii. 11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." In both cases the context teaches us to look for the coming of the day of God; or which is the same thing, "the glorious appearing of the great God, and our Savior Jesus Christ." There are a few individuals among us who are teaching that Christ has come, and that we were not mistaken in the time, but only in the manner of his coming. Let us be careful, lest we cease from our watchfulness, and so that day come upon us unawares. Remember that the same Jesus will come in like manner as they saw him ascend; and every eye shall see him, and we shall see him as he is, and be like him, when that day shall come for which we look; and then "the heavens being on fire, shall be dissolved, and the elements melt with fervent heat." If the one can be spiritualized away, all the rest, must of course be spiritualized in like manner; and it would make the whole description of the judgment but a jumble of nonsense. We hope but few will be carried away by such vain trifling with the Bible. If God does not mean what he says, to whom shall we go for instruction? Who has been his counsellor, and who has sat in the council chamber of the Almighty? Man is but grass, and the flower thereof fadeth. He is but of yesterday, and his life but a breath. "Cursed is the man who trusteth in man, and maketh flesh his arm, and

whose heart departeth from the Lord." Hold on then, brethren, to the Sure Word of Prophecy, for you will reap soon the fruits of your faith, if you faint not.

THE TIME.

Many of you are anxious to know the time; and in this you are not alone or singular. Holy angels from heaven have enquired, "how long shall be the vision?" and "how long to the end of these wonders?" The souls of the martyred saints have enquired, "How long, O Lord, Holy and True, dost thou judge and avenge our blood on them that dwell on the earth?" Saints on earth have enquired. Says David, Psalms, lxxiv. 10, "O God, how long shall the adversary reproach?" and again, Ps. xciv. 2, 3, "Lift up thyself thou Judge of the earth, render a reward to the proud. Lord how long shall the wicked, how long shall the wicked triumph?" Isaiah says, vi. 11, "Then said I, Lord, how long?" and "If you will enquire, enquire ye." Says Peter, "The prophets have enquired and searched diligently, searching what, and what manner of time." And if holy angels, departed saints, and prophets, and apostles may enquire, "how long," you need not for thus enquiring be afraid of incurring any displeasure from anything divine, excepting our reverend divines of this corrupt age; and "Beware of the leaven of the Pharisees." Yes, brethren, you may enquire, and the more you search to know the time, if God's word is your only rule, the better you will be beloved of God, and all holy beings. You will undoubtedly wish to know if we have found any additional light on this momentous and interesting subject? We answer, none definitely, as it respects the future. We believe that our understanding of prophetic time in the word of God, is correct; we see no reason to alter the manner of our reckoning. The discrepancy, we believe, is in the human part of the chronology, and as there are four or five years in dispute among our best chronological writers, which cannot be satisfactorily settled, we feel that we have a good right to this disputed period; and candid and reasonable men will all allow this to be right. Therefore we must patiently wait the time in dispute, before we can honestly confess we are wrong in time. We would advise and recommend that none be too impatient; "let patience have its perfect work." "For you have need of patience, that after ye have done the will of God, ye may receive the promise; for yet, (after ye have done the will of God,) a little while, and he that shall come, will come, and will not tarry." Then have we done the will of God in proclaiming the year 1843? We could have done no better with the light we then had. The seventh month also was for the purpose of filling up those prophecies, which could not be accomplished while we had a future time in view. For instance, how could our faith and patience be fairly tested, while we had definite time to hold on to? A man might believe in our time, of '43 and the seventh month, and pin his faith on the arguments of men, and yet have no real faith in God. As long as we can lean on man for any support, we are always prone to do it. In all the history of the past, when God has wrought deliverance for his people, he has brought them where no human wisdom, strength, or foresight could help; and where nothing but faith and patience could sustain. Then God has wrought deliverance, and "his own arm has brought down salvation" for us. And in this last trial, and the greatest deliverance of all, will he not deliver in his own way? It therefore becomes us to stand fast in faith. We know that when '43 passed, many went back and walked no more with us. Their faith was tested. So likewise it was in the seventh month: the faith of many then failed. And so will it be, and so must it be, until the sanctuary is cleansed. For, Matt. iii. 18, "In the day when the Lord of Hosts makes up his jewels, then shall ye return and discern between the righteous and the wicked," &c. Why? "For the day cometh that shall burn as an oven." It had not come when the test was made. No. Rev. xxii. 11, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." And what shall follow? "And behold I come quickly." Quickly, after what? Any one may see it is quickly after the test is made, which tries the real characters of men. And what can be a greater test, than to believe God, when to all calculation which man has made or can make, the word of God has failed? Yet believe God. O foolishness, says the Greek, the Infidel, and Pharisee. Yet it is truth; God tried Abraham, Moses, David, Daniel,

and the three worthies with such a test, and they were not ashamed to own their faith to, or before a scoffing multitude, and persecuting kings. So we must be tested, and if the two trials we have passed are not sufficient, the next will be blood. Preserve us Lord from falling from our faith and from our blessed hope. And come Lord Jesus, Oh! come quickly. Yours in the patient waiting.

WM. MILLER, Low Hampton, N.Y.
E. MARTIN, Benson, Vt.
A. HURD, Weybridge, "
A. W. SMITH, Castleton, "
B. F. GILBERT, Fairhaven, "
R. FIELD, Westhaven, "
R. TRACEY, Burlington, "
Committee.

The Reaping Time.—Rev. xiv. 15, 16.

In tracing the history of the Advent cause, we are brought down to the last angel, that cries before the end of the world. How does that appear? says one, how do you know that the voice that is being echoed through the land, is the last that will be heard before the Lord's coming and the end of the world? The Lord himself answers the question for us, by telling us what time of probation the harvest occupies. Math. xiii. 39, the harvest is the end of the world.

Jesus may now be sitting on the white cloud, having on his head a golden crown, and in his hand a sharp sickle. The angel which came out of the temple, is to cry with a loud voice to him that sitteth on the cloud "thrust in thy sickle and reap, for the time [or hour] is come for thee to reap, for the harvest of the earth is ripe [or dried.]" It is very natural to ask what does this angel represent? Answer all those who in spirit join in the cry under consideration, just as a beast is made to stand for a kingdom, a mountain for a government in the symbolical prophecies. Mark the manner of crying with a loud voice, as we read in the case of the importunate widow, *day and night*. A loud and a constant cry, then to go up to him that sitteth on the cloud to "thrust in his sickle and reap." But does Jesus reap with his own hand? Certainly not, for we read in the before quoted passage in Math. xiii. the reapers are the angels. In this prayer, thrust in thy sickle and reap, we pray the Son of Man coming in the clouds of heaven to send his angels with a great sound of the trumpet, that they may gather together his elect from the four winds, from one end of heaven to the other. We pray that "the dead in Christ may rise first." Our sympathies go out for the "creation" that groaneth and travaileth in pain together until now. We put the Lord Jehovah Jesus in remembrance of his promise long ago made to Abraham, and confirmed to Isaac and Jacob, and all the "innumerable multitude" of the faithful, that he would bring his people into the land of Israel. Now in this dispensation of the fulness of times, we pray the Lord to gather together in one all things in Christ, both which are in heaven, and which are on earth." We pray that Jesus may appear, and all his children be made like him. We pray his prayer, for he prayed, "Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory." With Ezekiel, we go down into the Valley of Vision—the graves are uncovered and we move the dust off the faithful dead. We seem to hear them cry in their desolateness, "Our bones are dried, and our hope is lost: we are cut off for our parts." We pray, "come from the four winds, O breath, and breathe upon these slain, that they may live," and we plead the faithful promise made by the Lord God, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." Yes, we pray that the dead in Christ may rise first; then, we which are alive

and remain, may be caught up together with them in the clouds, to meet the Lord in the air. All this is implied in the cry of God's people, "Thrust in thy sickle and reap."

But the reason is given why the Lord should do this, "For the time has come for thee to reap: for the harvest of the earth is ripe." Mark the pleading, earnest manner of the cry, Reap, oh Lord, because it is time for thee to reap, the set time to favor Zion has come. "For the harvest of the earth is ripe."

The time of the harvest is the end of the world, it is a harvest of wheat to be gathered into the garner of the Lord, and the ripe and dried state of the grain is given as a reason why the great Reaper should thrust in his sickle and reap. God's people are represented as being in a prepared, "ready" state to greet his coming, and go up to meet him. Is it so now? There are sad tokens indicating a different state of things, but the way to remedy that which is lacking, and "strengthen the things that remain," is to ask and receive the spirit of grace and supplication appropriate to this time. We must not stop believing, for "now the just shall live by faith."

"The time has come for thee to reap;" oh how much is implied in that! The "heavens" were to receive Jesus until the times of restitution of all things spoken of by all the holy prophets since the world began; and now when these times are being ushered in, when the time has come to reap, he comes on a white cloud with his sickle.

But what is the effect of this earnest prayer of the saints to the coming Savior! Why he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. "Faithful is he that hath promised, who also will do it." The Lord hath promised to make the desolate land like the garden of Eden, when he is inquired of by the house of Israel to do it for them.

What a glorious consideration it is that we who remain unto his coming of the Lord, are privileged with rendering up of the groaning prayer which has not ceased to be uttered since the fall! We pray the prayer of all those who died in the faith, and the answer is to be given, by our being made perfect together in recovering the promises.

This last cry is a test, such as we have never had before. The way of life has now grown so narrow that not one hypocrite can walk there—not one can pray in the spirit for Jesus to come, who does not love his appearing. Who then will reject this message? Evidently those who have not love enough in their hearts to receive it. Who but the pure in heart that will see God and be made like him, will pray, thrust in thy sickle? None verily. May God inspire each of his waiting children with this prayer, which has been so long groaned out by the suffering creation under the curse, and then speedily Jesus will come and reap. E. C. C.

Worcester, Dec. 27th, 1844.

On Time.

The date of the 2300 days or years, Dan. ix. 25.—"Know therefore and understand." Understand what? The appointed time previously given in answer to the question, How long the vision commences, its date from the going forth of the commandment to restore and to build Jerusalem.

Again I would have you understand, that the 70 weeks just spoken of, are a part of the 2300 days, and are to be fulfilled upon thy people (the Jews,) and reach to the end of the Jewish Economy.

I would have you understand also, that the 7 weeks and 62 weeks or 69 weeks, now under consideration, commence at the same point

and reach down to the Prince Messiah, (i. e.) to the time or year that he shall commence his public ministry, Mark xiv. 15. We have then two objects embraced in the commencement from which we are to date the 2300 days or years.

1st. The restoration of the Jews.
Their restoration to what?
1st. Their native land, or Palestine. Eze. i. 13.

2nd. To restore them to their civil rights and privileges, by setting magistrates and judges over them as at the first. Ez. i. 25. Deut. xvi. 18, 19.

3d. To restore the statutes and judgments. Ez. viii. 35. Neh. 8th chapter.

4th. To separate them from their heathen abominations, or their Gentile wives and children. Ez. ix. 1—4. Neh. ix. 1—3. Neh. x. 28—31. 1 Esd. ix. 5.

We have here one part of the commandment accomplished.

How much time was employed in accomplishing this part of the commandment? Just one year to a day, from the time they left Chaldea, till it was completed. See Ez. vii. 9. viii. 35. x. 9—11—17. 1 Esd. ix. 16—17, which bring us down to the 1st day of the 1st Month, B. C. 456, the second part of the command or data of the 2300 days, when they are prepared to build.

I consider the command under consideration in respect to its data parallel with that of Justinian, which is said to have gone forth in A. D. 533, but which did not fully go into effect until 538. So I think the commandment to restore, would carry us into B. C. 456 as the latest data for the 2300 days or years; but wisdom would dictate that the earliest period of their determination should be proclaimed for the benefit of the world?

C. BYWATER.

Signs of the Times.

From an article in the London (Episcopal) Record we copy the following:

"The events of the times do indeed seem to call as if with providential voice, for special effort and prayer and watchfulness; 'There is,' it has been remarked, 'an undefinable impression abroad upon all spirits, of a coming crisis, and a better day;' a circumstance which seems in a peculiar manner to have struck the powerful mind of the late lamented Dr. Arnold, when he remarked that, '*Modern history appears to bear marks of the fulness of time, as if there would be no future history beyond it.*'"

Thus, for instance, if we look at Rome; Rome not to be converted, revives, as if with dying energy, and begins to dictate laws, and multiply her hostile positions, only to be destroyed by the brightness of another advent. "Her mightiest paroxysm of seemingly recruiting strength will probably be that which immediately precedes her last and dying agonies."

If we contemplate the nations: "The nations are angry;" and prepared for war upon a scale of grandeur hitherto unknown; the hearts of men begin to fail them, when they anticipate the results of the next general, and probably conclusive outbreak. If we consider the Jew, a novel phenomenon awaits us there; his pilgrimage of sorrow must be nearly complete. The Jew is no longer recumbent at the foot of the Gentile; but the Gentile begins to lift up the drooping head of the Jew. If we look to the East: the East, is full of movement and disruption; "the crescent is going down before the cross; and the Muezzin's last cry is ringing on the gale."

Thus all things seem to travel onward to a general crisis, and a new era. "How important, then, that we should be prepared as a

nation, as a church, and as individuals, to meet the coming crisis;" and especially that those who "keep the word of God and the testimony of Jesus" should not slack their hands in prayer, until "the indignation be accomplished," and the final victory and glory of the Church be complete.

SAFETY IN DUTY—If we are in the path of duty, and if our help and hope is in the name of the Lord, we may evidently expect that he will uphold us, however faint and enfeebled we may seem to be to ourselves and others.—*Newton.*

Obituary.

Died, of consumption, at Grafton, Vt., Dec. 14, sister LOUISA P. GIBSON, daughter of John Gibson, Esq. aged 23. She was an only daughter, and her accomplishments, as a scholar and teacher, united with an amiable disposition, rendered her universally beloved. She had been a devoted Christian for six years, and for upwards of two years had been a firm believer in the advent of our Lord at hand. While at school, five years since, she with three others used to hold prayer meetings daily, and engaged to hold a mutual correspondence through life; the others have all fallen a prey to death, and now her sun has set at noon, but yet without a cloud, and soon to rise in eternal splendor.

SECOND ADVENT CONFERENCE.

The Advent brethren will hold a Conference, if time continue, at the Baptist meeting house in Orwell, about three miles north east of Orwell Village, to commence on Friday, the 7th of Feb. and hold over the Lord's day. Bro. Miller is expected to be present, and other lecturers, and the brethren generally are invited to attend.

Committee.—Harrison Phelps, Jonathan Murray of Orwell, Jonathan Mason, E. Martin of Benson, David Bosworth of Hampton, Dr. A. G. W. Smith of Castleton.

Shorham, Vt., January 8th, 1845.

Letters and Receipts to Jan. 11th.

A Berryman by pm \$1 pd to 218 in v 9; Jno L Paine \$1 pd to end v 8; E Peck by pm \$1 pd to 158 in v 7; R Clark by pm \$2 pd to end v 8; Mary S Withington by pm \$1 pd to 208 in v 9; W Weeks by pm \$1 pd to end v 8; J Sent by pm \$1 pd to 218 in v 9; E Cooley by pm \$1 pd to 209 in v 9; A Church by pm \$1 pd to end v 8; Mrs M Beckley by pm \$1 pd to end v 9; John Davis \$1 pd to end v 8; P Giddings \$1 pd to end v 9; J & W Ordway \$1 pd to end v 8; A S Ayers 50c pd to 205 in v 9; W M Hall \$1 pd to end v 8; H Munger \$1 pd to 177 in Sept; S Currier \$1 pd to end v 7; A Fuller \$1 pd to 218 in v 9; B Freeborn \$1 pd to 218 in v 9; J Decker \$1 pd to 218 in v 9; Lucy A Williams \$1 pd to 218 in v 9; W Briggs \$1 pd to end v 7; P Burnop \$1 pd to end v 9; C Burnop \$1 pd to end v 9; P Bromley \$2 pd to end v 10; E H Glidden \$2 pd to 151 in v 7; Capt W Tyler by pm \$1 pd to 230 in v 9; Chas Barnes by pm \$1 pd to end v 8; L Taylor \$1 pd to 218 in v 9; Miss H Wheeler by pm \$1 pd to 191 in v 8; M Reynolds by pm \$1 pd to end v 8; W Cowdry by pm \$1 pd to 208 in v 9; R Slayton by pm \$1 pd to 150 in v 8; L Slayton by pm \$1 pd to end v 8; Thos Goodwin \$1 pd to end v 9; W Moore \$1 pd to 236 in v 10; A Pease by pm \$1 pd to 218 in v 9; S Davis by pm \$1 pd to end v 8; A C Spaulding by pm \$1 pd to end v 8; A Snell \$1 pd to middle v 8; S Treat by pm \$1 pd to 218 in v 9; J W Brittan by pm \$1 pd to middle v 9; T E Morrill by pm \$2 pd to end v 5; Joseph Clark by pm \$2 pd to end v 9; W P Stratton by pm 25c pd to 198 in v 9; D Wiggins \$3 pd to end v 8; L Whitten by pm \$1 pd to end v 8; Elder T Smith by pm \$1 pd to end v 8; A Harris by pm \$2 pd to end v 9; M Aldrich by pm \$2 pd to end v 9; N Withington by pm \$2 pd to 244 in v 10; E Sawtell by pm \$2 pd to end v 7; W Jackson by pm \$1 pd to 217 in v 9; E Holmes by pm \$1 pd to end v 8; J C Forbush by pm \$1 pd to end v 8; W Flanders by pm \$1 pd to end v 8; M J Tuck by pm \$1 pd to end v 8; D Dustin by pm \$1 pd to 218 in v 9; Asa Winch by pm \$1 pd to 202 in v 9 your paper is mailed regularly; G Godfrey by pm \$1 pd to 217 in v 9; A S Doolittle by pm \$1 pd to 218 in v 9; R Stubbs \$1 pd to end v 8; Rev G C Baker by pm 50c pd to 192 in v 8; Mrs S Hammond by pm 50c pd to 205 in v 9; J A Tourtlekott \$1 pd to 209 in v 9; B Steere \$1 pd to 218 in v 9; P Wilcox \$1 pd to 208 in v 9; A H Tourtlekott \$1 pd to end v 8; D C Tourtlekott \$1 pd to 212 in v 9; J H Fuller \$1 pd to end v 8; J Carless by pm \$1 pd to end v 9; W Brittenham by pm \$1 pd to end v 7; S Stearns \$3 pd to end v 8; M Clark by pm \$2 pd to end v 9; Geo S Searl by pm \$2 pd to end v 7; Capt J A McClure by pm \$1 pd to 213 in v 9.

pm New Bedford Ms; L C Chandler; Wm Chapin; H Child \$1; J Weston; H Heath; pm Peru Me; pm Ballston N Y; N Blake; Sarah A Sanderson; E J Smith; J S Richards; Wm S Miller; Luther Caldwell \$5; pm Marshfield Vt; pm Shebville Ky; pm South Scituate R I; pm E Machias Me; Nancy E Canton; S C Chandler; F Gould; J Weston; E Noyes; pm Waterbury Vt; pm Patucket R I; pm Jenksville Ms; A Clapp; Elder Thomas Smith; pm Palmyra Me; Anthony Pierce \$5; pm Otisfield Me; F B Hahn; pm Gifford N H; D R Mansfield and 14 others; E L H Chamberlain, please look at list of receipts in Herald Dec 18th; S W Ruggles; A Farley \$2.

NOTICE.—Will brethren Abijah Hord and J Adrian furnish us with their Post Office address?

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 24.

Boston, Wednesday, January 22, 1845.

WHOLE NO. 194.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

DOW & JACKSON, PRINTERS.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Lectures at Norwich, Ct.

BRO. BLISS.—At the suggestion of Bro. Himes as he passed through Worcester last week, I came to this city on Tuesday for the purpose of aiding him in his efforts to arouse this community to the subject of the Advent. During this series of meetings, which will conclude with this evening, we have occupied the spacious Court-house. As this was otherwise engaged both A. M. and P. M. of Lord's day, Bro. Himes tells me that he went to Greenville, about a mile and a half from here, and lectured in Union Hall, to a full and very attentive audience. In the evening he commenced lecturing here to a congregation of 500—the house being full to overflowing. From what I can hear from without, I judge he was listened to with great candor and pleasure, and that the citizens of Norwich who heard him are happily disappointed as to what is styled Millerism. One old father in the ministry of the Methodist Church, said to our bro. "You are right with the exception of the chronology—prove the 6000 years are full, and I shall be bound to believe Christ is just at the door." Another, not a professor of religion, but a candid and reflecting man said,—"You are more sinned against than sinning." Even the editors of the public prints here say, "The reasoning is very ingenious from false premises." But they would probably urge this objection to the doctrine of Christianity itself. These directors of public sentiment will exert their influence even over the minds of professed Christians; their judgment of a religious opinion is *law* with many, whether their heads or hearts be right, as to the very alphabet of religion! But little has been done here in times past towards giving the people the light on the blessed hope; of course the number of believers is small; but the noble and dignified attention which has now been given to the subject, and the disposition which is shown to read on it, is really a source of encouragement. As usual, Bro. Himes gave away several dollars worth of publications, and received thirty-six cents. This is his notorious mode of speculation! The weather has been quite unfavorable for our meetings. The interest has not been so general as could have been wished, still perhaps it is as good as could be expected after all that has been said by the enemies of the doctrine to render it and its advocates odious. Multitudes will hear despite of "the passing of the time," and the hue and cry of "heresy," "divisions," &c., &c. God be praised, He himself will go before his people and servants!

I was pleased to see with what ease and earnestness Bro. Himes communicated himself before a promiscuous audience: it seemed like rolling back the wheels of time a year or two to old Chardon St. Chapel. He goes from here to New London on the morrow, and I return to Worcester this P. M., where we are having sweet, peaceful times. The brethren and sisters there are growing in grace:

really this is the *preparing* and emphatically the *praying* time.

Will Bro. D. M. James give me his P. O. address at Worcester.

Yours in the faith,

F. G. BROWN.

Norwich, Ct. Jan. 17th 1845.

QUESTION ANSWERED.—A Bro. writes requesting our views of baptism and the Lord's supper, and whether these ordinances are observed in Boston. We answer they are here observed. Our custom is to have each one examine the word of God for himself, and then be baptized as he is satisfied the ordinance is there taught. Respecting the Lord's supper, we have every one examine himself, and so eat, remembering that if he partakes unworthily, he eats and drinks damnation unto himself.

Preparation for the Crisis.

It is assumed, in what we have to say, that a great, if not the *great and last* conflict with Papal Antichrist, is at hand, and we have not the election in the case, whether to go into it or to avoid it. Causes beyond our control, are urging it forward. A crisis is forming in the moral elements, from which a tempest must break forth; and it is our duty to see that it do not overtake us unprepared. The preparation to quit ourselves manfully in such a crisis, involves more important particulars than can be noticed in this brief article.

The most important, however, may be embraced in this one—an *elevated tone of piety and spirituality*. If it shall please God to throw us upon the theatre of a fierce conflict with the Man of Sin, we know not what temptations and trials we shall be called to encounter. We know not the mode of warfare that will be pursued, nor whether we shall be called to "resist unto blood, striving against sin." We know not what new devices the cunning of the great enemy may frame, to seduce or vanquish the people of God. Nor can we be well armed for what is coming, in the present languid state of piety. If that conflict should come on, and find the churches as destitute of the influences of the Holy Spirit as they now are, the enemy might easily carry all before him. There is not heart, and vigour, and strength enough in the churches, to enable them to stand the first shock of battle.

First of all, then, we need a broad and intense outpouring of the Spirit of God. When the enemy comes in like a flood, it is the Spirit of God who alone is able to lift up a standard. And every individual christian should ask himself, whether, with his present state of mind and heart, he could expect to acquit himself worthy in such scenes of trial; whether he is prepared to adhere to Christ and his truth, in any extremity of trial; and whether his armour is in a state for use in such a conflict. And among the world of motives, which urge us to acquire more intense spirituality, the exigencies of the coming occasion should not be forgotten.

There is another thing, more especially concerning the ministry; and that is, the question, whether we have the *intellectual furniture* for such a conflict with that Mystery of Iniquity. We presume, if inquiry be made, it will be found that there is scarcely any subject, coming within the range of theological studies, on

which our ministry in general are as deficient, as this. Circumstances have induced this state of things. Heretofore we have had little to do, in any practical sense, with Popery. For two hundred years, the churches in this country have had rest from that conflict, which has wrought such tragedies in other countries and other times; and our ministry, as it should be, has been mainly devoted to other interests. But now, that the rapidly shifting scenes in the moral world are throwing us suddenly into a conflict with an enemy, of whose tactics we have so little real experience, we are specially called upon to give attention to this subject.

It is not enough for us to have a general and true conviction of the abominations of Popery; not to have our minds stored with a few facts, going to sustain that conviction. Our mere hereditary hatred of Popery, our memories dwelling upon the pages of a martyrology conned in childhood, and our imagination occasionally visiting the scenes of the Inquisition, are no preparation to meet and vanquish an army of Jesuits. We have need to make ourselves masters of the whole field of the controversy. We have need well to know the lurking-places of the enemy, and all his sinuosities, evasions, and double dealings. And we need to be able to quote chapter and verse, for all that we affirm.

And in order to this, we have need to make ourselves familiar with the writings of those masters of the Protestant cause, who stood foremost in the conflict in the 16th and 17th century. In these, we have ample magazines for our furniture. We have the battle really fought under our eyes, and all the enemy's tactics discovered to us, with all his stronger and weaker points. With our minds well stored from these writings, we may come into the field with the advantage of all the experience of a Luther, a Calvin, a Zwingle, a Beza, a Turretin, and a host of like men; and we may do battle, standing upon their shoulders. But most of these works are in Latin, without translation; and, for obvious reasons, must and should remain without translations. For no minister can expect to be a whole man in this work, without such a facility of reading Latin, that the Latin dress of these immortal works shall be no hindrance to his free use of them—such a facility, that he can with ease carry on investigations, which require his consulting an endless variety of authors in that language. Yea, no minister can be a match for wily Jesuits, unless he has at his tongue's end, that tongue of which the Jesuits make so much.

So far, then, as the shaping of our studies is concerned, it is of the first importance that they be turned into this direction. Every minister and theological student, who expects to bear responsibilities in action on the public mind, touching this question, should (if he have not done it already,) scour up his Latin, and give, for a time, a considerable portion of his reading to works in Latin, and especially to the class of works which we have named. There are now obstacles in the way, from a want of copies of the books of those Reformers, in sufficient

numbers. But a demand for such books, would soon create a supply. Let those who feel the want of them, look them up, and import them if need be; and soon as it is found that they are generally wanted, they will be on hand by re-prints, if by no other means.

This ought to be realized and felt—that on the ministry of the present and coming generations, is to be laid the responsibility of meeting, perhaps for the last conflict, an army of Jesuits, trained and drilled, and aided by the experience of a three hundred year's war. So it will be a war of veterans with new recruits, and we have need well to improve the time in drilling and equipment.—N. E. Puritan.

A Waking up.

It is plain to see that the writer of the above article is breaking loose from the teachings of Professors Stuart, Chase and others; and is somewhat alarmed at the ominous signs in the moral heavens of the present period. I think he shows himself to be, in some good degree, worthy of a watchman's place upon the walls of the good old antiquated castle of the Puritan's faith of the 16th and 17th centuries. And I am much pleased to see him engaged in cleansing out the cobwebs and dust from the same, which have been collecting for so long a time upon the walls and furniture of the good old citadel, which once stood the battle firmly, when Kings and Queens, the Pope and his army of Jesuits, and indeed we may say all, or nearly all of the civil and ecclesiastical powers of Europe, were doing battle against them. They fought and conquered. But through the indolence or negligence, and inattention of the garrison for more than a century past, the walls of the same have been crumbling and going to decay, their armor has become unfashionable and out of use, the sword has rusted in the scabbard, and the sentinels and out posts have been engaged in their petty quarrels with the members of the same Protestant family; and have consequently neglected the discovery of the vast and powerful preparations which have been making for more than a quarter of a century. These are now so immense, we fear that the Puritans would be no more than a drop of a bucket to the mighty flood of waters on which the anti-christian woman is seated. But we love to see sentinels do their duty, valiently challenge the approaching foe, and alarm the sleeping citadel. This shows courage and fidelity; and I hope this will not be his last warning; for he will find the present occupants are too sound asleep to wake up by one feeble cry, although it may be ever so shrill.

"The great and last conflict with Papal Anti-christ is at hand." This looks honest. I must admire an honest watchman; and what gives me great joy, is, he is of the valient tribe, the "Puritans." There is some hope yet, that all the tribes will be represented at this last great conflict. But how will this conflict end? is an important question. God has told us. Daniel vii. 14, 21, 22, 26. "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." Also, 2 Thess. ii. 8. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Rev. xix. 19—21. "And I saw the beast, and the kings of the earth, and their armies, gath-

ered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant was slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Then, if it is the last conflict, we are sure of victory. Who, then, of the tribes of Israel, will not come forth and join, in doing battle with this noble-minded Puritan? Let us all gird on our armor, and be ready to join our glorious captain, when the last trump shall sound to the conflict, and with this bold Puritan be found in rank and file with the armies in heaven, following our glorious Leader upon white horses, clothed in fine linen, white and clean, to victory and glory. Rev. xix. 14.

In his second and third paragraphs he is very clear and graphic in his description of the nominal churches at this present period. If I had written this sentence, it would have been, ere this, said I had scandalized the churches. But I bless God he has raised up and prompted this bold Puritan to tell the church the truth. That "if the conflict should find the churches as destitute of the influence of the Holy Spirit as they are now, the enemy might easily carry all before him. There is not heart, and vigor, and strength enough in the churches, to enable them to stand the first shock of the battle." See Rev. vi. 17. "For the great day of his wrath is come; and who shall be able to stand?"

His advice in his 3d paragraph is what we need, and it ought to be engraven upon our hearts as with a point of a diamond. "Every individual christian should ask himself, whether he is prepared to adhere to Christ and his truth, in any extremity of trial; and whether his armor is in a state for use in such a conflict," as will be the last battle with Anti-christ or the Man of sin. If this is not giving the alarm to wake up, equal to the most zealous or fanatical Millerite, then I am no judge of the Millerite doctrine. Yes, I can say amen to the writer's sentiments thus far, with a hearty good will, and also, God speed you, my brother.

The remainder of his advice I am not yet prepared to adopt. I mean his advice to the ministry. His first question to them is, "whether they have the intellectual furniture for such a conflict with that Mystery of Iniquity." "Intellectual furniture!" what weapon from our magazine may this be? God has furnished everything for his soldiers, that is necessary, that they may be perfect, thoroughly furnished unto every good work; and Paul tells Timothy that is the Scriptures. I have read the scriptures, and I find no armor there described by this name, "intellectual furniture." I wonder, too, if God knew this important weapon, why he told us of every other part of our armor, and left out this all important instrument? Will the good brother tell us where it is cast; or if it is not cast, where is it made? Or if it is not cast nor made, where does it grow? Your readers are anxious to have this weapon of defence. Or is it a weapon of offence? Shall we have to enter the magazine of our enemies to obtain it? and is it a weapon which our enemies use with effect? "Intellectual furniture!" What is it? Can it be the sword and spear of Goliath, with which he defied the armies of Israel? or is it the armor of Saul, the helmet of brass, or the coat of mail? Methinks that before the little striplings of the puritans could get inured in their armor, the Pope of Rome would have us all slaves at his feet.

But, our brother of the Puritan has told us where this new armor is, and in what magazine it may be found. Hear him. "And in order to this, we have need to make ourselves familiar with the writings of those masters of the Protestant cause, who stood foremost in the conflict in the 16th and 17th centuries. In these, we have ample magazines for our furniture." We are now told where the magazine is, in which we shall find it; but what is this furniture? Let the Puritan tell us. "With our minds well stored from these writings, we may come into the field with the advantage of all the experience of a Luther, a Calvin, a Zwingle, a Beza, a Turretin, and a host of like men; and we may do battle, standing upon their shoulders." This is too pernicious. It is too cowardly to "do battle on another man's shoulders;" But upon whose shoulders did these men do battle, and, as our writer implies, obtained the victory? O they obtained it by the spirit and word of God. Then I ask why may not we do battle in the same way, and by the same weapons? Because those weapons are all out of fashion at the present day, and the people will not now endure Bible doctrine. They must have "intellectual furniture." For it is a well known fact, our enemies will not fight with those old fashioned antiquated weapons, and we must meet them in their own armor, and on their own ground. Then, I pray you, brother Puritan, have a care how you go to war with this enemy, with all his sinuosities, evasions and double dealings. It is enchanted ground. Better, like Professor Stuart, agree with thine adversary whilst thou art in the way with him, than rush into a war with an "army of Jesuits," an hundred times your number, either one of whom has ten times the "intellectual furniture," and can, and do consult ten times as many of the "endless variety of authors" in the Latin language as you do, if "no minister can be a match for wily Jesuits, unless he has at his tongue's end that tongue of which the Jesuits make so much." The Puritans had better either neglect the advice of this teacher in their ranks, or go over with Professor S., to German neology, or master Pusey, as he the Professor may dictate. Or they must take up the old fashioned Bible, and make that the study for the ministry, and go out to battle, aided by the Spirit of God, with this weapon, like the sling and stone of the son of Jesse,—a stumbling block to the Jews, and foolishness to the Greeks. 1 Cor. i. 24—28. "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." Instead of following the advice and commands of God, we are seeking after the wisdom of men, and the "intellectual furniture" of the world. No wonder then that the churches are "in the present languid state of piety," and are "destitute of the influence of the Holy Spirit;" for they have forsaken the fountain of living waters, and have been hewing out to themselves broken cisterns which can hold no water. And the Protestant churches are putting as much dependence on human wisdom, as the Papal church does upon the infallibility of their head and unity of the church. The very reasons why the reformers succeeded so well, was because they fought their opponents with a weapon, the use of which was unknown to the Papists then, as

it will be to the Puritans if they take up only with the advice of this writer, and spend their whole life time in "scouring up their Latin and give for a time a considerable portion of his reading to works in Latin, and especially to the class of works which we have named"—the "*endless variety of authors in that language*." Then, before they can do us poor English readers or hearers any good, they must teach us Latin, or translate these "*endless authors*" into our mother tongue. But he has denied us even this last pittance of mercy; for he says, most of these works are in Latin without translation, and for obvious reasons, must and should remain without translations." What "*obvious reasons*" does he mean? I can see none, except the one which the "*man of sin*" has already given, that the Bible should not be translated into the vulgar tongues, and sermonizing should only be in the Latin language. This is the *obvious reason*; but what is the object? The same again as the Catholic Jesuits would give, if they would be honest, that they might not only "do battle on other men's shoulders," but obtain themselves all the glory from the ignorant multitude, and ride "rough shod" over the heads of the common people. Why the clergy of the Puritans are to have on a different armor from the laity, if this is not the *obvious reason*, can any one conjecture what it is? I perceive, then, instead of doing battle for the truth, it is only a war of Jesuit against Jesuit, and in the end it would be to the common people only a change of masters, a putting off one yoke of bondage which our fathers could not bare, to the putting on another yoke which has already galled the necks of their children. If this is "*the great and last conflict with Papal Anti-christ*," I would forewarn the world how they joined battle with either of these beligerents. But there is no danger, and "Papal Anti-christ" will have no fears; for before these "*new recruits*" will have time to put on their novel armor of "*intellectual furniture*," the old veterans will have time to conquer the world; and we are sure of "*fifty years*" peace, if there is no army equipped but these Puritans, whose armor needs such *scouring*, and whose ranks needs so much "*drilling*," after they have had an "*experience of a three hundred years' war*." But let me say to Papal Anti-christ, you need not stop to laugh at this sudden blustering of our hero in buckram. There is an army made ready, whose Captain is the "King of kings," and one who was never conquered. His armor is furnished for the battle. His war horse is biting the bit. His trumpet has sounded the alarm; and quickly you will hear the last trump for the onset. You will then see his army following him on their white horses, whose numbers are the elect of God, which no man can number; whose language is not only "*Latin*," but is from every *kindred, tongue, people and nation* under the whole heaven. Their armor is like their invincible Captain, truth and righteousness. Their clothing is immortal, and their victory is over death. Before this conquerer, Anti-christ will fall, and the man of sin will be consumed. But let me show the Puritan writer that his war with the mystery of iniquity will be a failure, until the last crisis, which will be when the Ancient of days shall come. Dan. vii. 21, 22. "I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Better have an armor which will stand the test in the great and last crisis; for he perceives the tokens of wrath, and has a faint view of the signs of the times. Then I would advise by all means that the Puritan ministry give heed to the sure word of prophecy; for that only can

be a lamp to our feet, and a light for the future.

Latin, untranslated, would be of no moral use to ninety nine hundreds of the Puritan hearers, or readers; and all their endless study for a preparation to fight Jesuits, is but a religious Don Quixotism in earnest. You would only be laughed at by the wily Jesuit; for while you were nibbling cautiously at this Latin baste, they would by plain English flattery and common sense reasoning, carry off nine tenths of the prey.

Nothing but the word of God gave the victory to the reformers in the 16th and 17th centuries. And I think, to depend on anything else, discovers either a lack of piety, or a weakness in this age, when almost every nation can read the Bible in their own language. It is the common people that must be enlightened. We can do nothing with the Jesuits. And indeed I can see no use for our ministers to leave the study of the scriptures in the mother tongue, to spend fifty years in *scouring up* or learning a dead language, which but few except the Jesuits understand even among the Catholics themselves. And to read, and not translate, for "*obvious reasons*" which the Puritan writer dares not give, an "*endless variety of authors*," looks to me like throwing away the sword, and fighting with the scabbard only. And if the last crisis is at the door, as every intelligent thinking man does, and will admit, it seems to me to be the height of absurdity, to delay preparation so long: for if our Savior does not come, as the Adventists expect and believe, and decide the case in his own power, it is easy to see that within ten years the Catholics will have the rule and power of the whole earth.

Our only salvation is in God; then let every one of us apply himself to his Bible for light, to God for help, and see that he has truth for his armor and defence, be firm and unyielding, and faithful, and the God of peace will bruise Satan under your feet shortly. W. M.

Bishop Onderdonk has been found guilty of several charges preferred against him, and the official sentence pronounced upon him, of which the following is the conclusion:—

"It is hereby ordered and declared that the sentence of this court upon the susepndent, is, suspension from the office of a bishop in the church of God, and from all the functions of the sacred ministry; and this court do hereby solemnly pronounce and declare that the Right Reverend Benjamin Tredwell Onderdonk is suspended from all exercise of his episcopal and ministerial functions; and do order that the notice of this sentence required by said canon, be communicated by the presiding bishop, under his hand and seal, to the ecclesiastical authority of every diocese of this church.

{ Seal. } Given under my hand and seal this third day of January, A. D. 1845.
PHIL'R CHASE,

Sen. bishop and president of the court."

The above is the second case of the suspension of bishops in the episcopal church that has occurred within one year. It shows a sad condition of the religious interests in that church, when it is necessary for two of its highest functionaries to be deposed from its ministrations within so short a time. That church however should be commended for its promptness in deposing them.

WEST PROSPECT, ME.—Brother S. Treat writes: "There are a few here who are earnestly contending for the faith once delivered to the saints. Ever since last Spring, we have, by the grace of God, been enabled to sustain a weekly prayer meeting, and have enjoyed God's

special presence and blessing, in almost all of our meetings since. We are holding on by faith, notwithstanding the seventh month has passed by, the time when we expected the Son of Man would be revealed from heaven. We were disappointed, but not injured, for we believe the word of God, and that the vision will soon speak and not lie, we believe that we are now in Paul's little while, when he that shall come, will come, and will not tarry.

SAMUEL TREAT.

BROTHER J. MUDGET writes:—Dear Bro. Himes: "In behalf of the Second Advent brethren in Meredith, N. H. I would say that, notwithstanding the false reports, they are strong in the Lord, and stand fast in the faith, that they shall soon see their blessed Lord and Savior. I meet with them every Sabbath, though I am three miles from them. And the Lord meets with us and blesses our souls. We are resolved to hold on by faith till the Lord comes. Yours in the blessed hope of seeing the Savior. JOHN MUDGET.

Meredith Village, Jan. 6th, 1845.

WESTBORO, MS.—Brother Britton writes: "The little band in this place are patiently waiting the 'redemption of the purchased possession.' The Lord is with us and that to bless. We have our stated meetings on the Sabbath, also on Tuesday and Thursday evenings. The trials that we have past through, has been for our spiritual good. The result of the last cry has been to separate the chaff from the wheat. Israel has been sifted, but not a corn of wheat has fallen through. 'They are not all Israel which are of Israel.' I hope the line of distinction will be fully drawn, and that God will purify unto himself a peculiar people zealous of good works."

I think in what we have passed through, we shall be able to learn lessons of wisdom for the future; and wherein we may have erred in judgment, I trust it may serve to humble us, and make us more watchful, more prayerful, that when our Savior shall come, He may find us with our lamps burning, and we all prepared to sit down to the Marriage Supper of the Lamb. May the Lord preserve us unto his heavenly kingdom.

J. WILSON BRITTON.

BRO. A. GALICK writes from Waterloo, L. C. Dec. 13th, 1844—Dear brother Himes: "Your paper is still the welcome messenger to the dear saints in this place; for when we realize your firm and undeviating course, we are inspired with new confidence in your honesty and integrity in sustaining and defending the Advent cause in which you have so long and so faithfully labored. The brethren and sisters in this place are still strong in faith, and watching for the return of the Nobleman."

BIBLICAL PRONOUNS.—Luther pronounced pronouns to be the sweetest and most consolatory expressions to be found in the word of God. What, in fact, more tenderly elevating than where the prophet Isaiah heralds peace and refreshing to the people of Israel? "Comfort ye, comfort ye my people, saith your God." No longer the "Lord God, the Lord strong and mighty," but "your God," and "my people." And how marked the difference between saying, "The Lord is a shepherd," and "The Lord is my shepherd;" between the heathen, who acknowledges God as the Father of all things, and the ransomed of his well-beloved, who behold in the Lord "*our Father* which is in heaven;" between "the Lord will hear me when I call upon him," and "Lo I am with you always even unto the end of the world!"

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JANUARY 22, 1845.

Extremes—Truth lies between—Opposite texts of Scripture not contradictory.

"A wise man's heart discerneth both time and judgment."
—Ecc. viii. 5.

"Ye know not when the time is."—Mark xiii. 33.

As a general rule, the true interpretation of scripture lies between opposite and contradictory views respecting it. Men are ever prone to leave the only safe and conservatory ground and to run into extremes; and when one extreme of error is combated, they are liable to find the other extreme. This should always be avoided. Also when we wish to arrive at the true understanding of any passage, we should always compare it with any which may seem to conflict with it; and never build a theory on those texts alone which more directly sustain it, independent of conflicting ones.

Many of those churches which have walled themselves about with creeds, usually support the different tenets of their belief, by those texts which, standing isolated and alone, may seem to sustain them; while at the same time other churches of opposite creeds, are sustaining theirs by opposite texts equally direct and positive in their support. Thus we have Armenians, Antinomians, Universalists, and Transcendentalists, &c., each contending for their own favorite views. But if they would take into consideration all opposite texts, and let each modify the other, so that all would harmonize, the sectarian walls and party names that divide the church might be demolished.

It is thus that our opponents attempt to disprove the reign of Christ in the regenerated earth. They select a few texts like these—"My kingdom is not of this world"—"the kingdom of God is within you"—"flesh and blood cannot inherit it" &c. &c.; and those who are ignorant that there are any other texts in the scriptures touching the question, really suppose that the personal reign of Christ is disproved. But if they just permit those texts to stand by the side of the great mass of testimony which positively establishes its certainty; they would see that a doubtful interpretation of a few such texts cannot disprove the mass of evidence on the other side; and that interpreted in the light of such evidence, even these, add their weight to the true understanding of the question.

It is this principle of interpretation that we wish to bring to bear upon the question of the time of the Advent. One will quote the text—"A wise man's heart discerneth both time and judgment,"—and argue from it that we may know the very hour and moment of its occurrence, if we are of the wise. Another will quote the text—"Ye know not when the time is,"—and claim that he has proved that no man can ever know anything of its approach, the age of the world, or the period in its history that we live. Now two such opposite views cannot both be true; nor can any view be true which is in opposition to the true meaning of a single text of scripture: for God cannot contradict himself. The truth will therefore be found in an intermediate ground which will harmonize both classes of texts.

A striking case of this kind is found in Prov. xxvi. 4, 5. There we read, "Answer not a fool according to his folly, lest thou also be like him." And again, "Answer a fool according to his folly, lest he be wise in his own conceit." Now here are two texts that would strike some as being entirely opposite and contradictory. And some might argue from the one that we must never answer a fool ac-

cording to his folly; while others might argue that we must always thus answer him. But taking both into consideration, the truth is between the two; and according to the circumstances of the case, we are to answer the fool. That is, if answering him according to his folly would make us like unto him, we are to refrain from such an answer: but if, unless he is thus answered, he will be wise in his own conceit, we are to answer him with that end in view. And so with various other passages of scripture which are quoted by the opposers of revealed truth as contradictions; they only modify each other, and are to be explained in connection with each other.

Now we read in Daniel, that "the wise shall understand." Then the question is, what shall they understand? Some seem to suppose, that unless they have an almost infinite understanding of every thing referring to the present, past, or future, that they are not of those that "understand." But this promise of understanding cannot have respect to the secret things which belong unto God alone; it can only respect those which are revealed. And in the case under consideration, it can only have respect to the revelation which was then given,—to that which was closed up and sealed. It was not to be understood until the time of the end, and then the wise shall understand it. Now because some minute particular in connection with its fulfillment may remain obscure, it does not therefore follow that that prophecy is not understood. The diligent students of the Scriptures understand many things respecting that prophecy which the wicked do not. They see the fulfillment of the various events there recorded, down to the end of time, and therefore "understand" that the end is the next event, and that we must be in its immediate neighborhood. They also "understand" about the time when the prophetic periods therein recorded must have commenced, and that accordingly they must terminate at about this time. And yet they may not be able to know the precise point of time at which they terminate. Such understand: some understand more and others less; while the wicked, who see therein no indications of the termination of that prophecy, "do not understand."

So of the text, "of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;" some argue that we can never know anything respecting it. But it cannot denote that; for then it would contradict the context which commands us to know when it is nigh even at the doors. It therefore can only mean that we do not know the day and hour, while we may know it is near. And so with various other texts; some are referred to to prove that we are to know the very day of the Advent, while others are supposed to prove that we can know nothing respecting it. Both interpretations are however wrong; for in either case some passages are contradicted. Consequently the truth must be in the medium between the two interpretations which harmonizes both, and is contradicted by neither class of texts. We must therefore learn that truth lies between extremes; and in the case of the Advent, that we may know it is at the door, and cannot be long delayed, and may come at any moment, and yet we do not know the day or hour; that we may understand all that is essential to warn us when the end is just upon us, while the more particular minutia of the vision may not be made clear to us.

Before we dismiss this question, we will say a word farther respecting the text in Mark xiii. 32 where it is said the "Son" does not know. This allusion to the Son, is not in Matthew or Luke, and Ambrose says it was wanting in some Greek copies of Mark, in his time. It is therefore supposed

by many to have been interpolated during the Arian controversy. Others attempt to get around the difficulty by supposing the verb knoweth should be rendered "maketh known." Dr. Mackintosh and others suppose it may thus be rendered; but as Dr. Clark says, "this only cuts the knot, but does not untie it." Some, however, have argued, that as it may read "maketh known" that it is a proof that man will know the day and hour. But it should be remembered that a secondary use of words is never to take precedence of their primary sense; so that an argument founded on a translation which a text may possibly bear, is of little strength compared with one based on the literal and obvious translation.

Editorial Correspondence.

DEAR BRO. BLISS.—My late tour through a part of N. H., in company with Bro. Jones, for the purpose of visiting our Advent brethren, has been of a most profitable and interesting character, and I trust attended with good results. Although we found the Adventists laboring under many trials, still there were but few who had given up the glorious expectation of soon meeting the Savior.

Their trials were chiefly from the apparent failure of our calculation of the prophetic times, and from the difficulty of determining our relation to the world since we passed the boundary to which our calculation of the time extended. But as soon as the circumstances of the case were pointed out from the word of God, their doubts and fears and perplexities, gave place to confidence and hope and rejoicing.

A new chronological argument from the word and works of God, i. e. from the connection of the facts of the gospel history with astronomical facts—eclipses—showed them that the foundation of our chronological position is of the strongest possible character; and the only explanation of historical prophecies which we could adopt with safety, or indeed, with any satisfactory evidence of its truth, showed that we were now between the sounding of the "cry," and the actual coming of the Lord, to save his people. These points settled, it is not difficult to ascertain the duties of our present position; and it is clear also that the trial through which we have been of late, and are now passing, is just such as we have reason, from every portion of the word of God which has a bearing on the question, to expect. This trial was to arise from the contempt and indifference of the great mass of the world, with the strong influence which would press upon ourselves to sink us into the same state,—so much so, indeed, that the last great trial of the people of God, should be almost equal to that experienced by them in the early history of the gospel, when the Savior himself saw that it was more than human nature could endure, and stand erect,—"the spirit was willing, but the flesh was weak." They even "slept for sorrow." So many have been "in heaviness through manifold temptations," during "the fiery trial" by which they have been tried, as "partakers of Christ's sufferings; that, when his glory shall be revealed, they may be glad also with exceeding joy." We have evidently come to the last form of trial which is to be allotted to the people of God.

Our Conference at Barnstead was as well attended as could have been expected. On the Sabbath we had a good congregation; and those who were present expressed themselves to be very much benefited by the meeting. Many of them came from quite a distance.

Having parted from Bro. Jones on Monday, as he returned to Boston, I visited the brethren at Dover and Portsmouth, and found them endeavoring to stand fast, in the midst of all their trials and

discouragements. I held meetings with the brethren in each of these places, and found them to be refreshing seasons. The expectation and prayer of all who hold on to the truth is, that the Lord will come speedily and bring them into their long sought rest. So let it be.

This is the first lecturing tour I have attempted for a great while; but my health has been much better than I could have expected. O, that we may have grace to endure the little while that now separates us from immortality and eternal life.

A. HALE.

Charlestown, Mass. Jan. 16, 1845.

BRN. STUART AND WILDER.—We have received a communication from Frankfort, Me., with fourteen signatures certifying that these brethren have been arrested on false and malicious charges, for the purpose of destroying their influences; and that on these charges they were sentenced to ten days imprisonment in the county jail, but appealed to the next court. We should publish the communication entire, were it not for some statements respecting the prosecutor, and the justice, which, they might call upon us to substantiate, and might subject us to trouble. While the names of the signers are all in one hand writing, and are all strangers to us—not being among our subscribers at Frankfort; and the towns are not given where they do reside. The signers express the fullest confidence in these brethren, and pronounce the suit as the result of mere malice, assuring us that every charge was proved false.

N. SCITUATE, R. I. Bro. P. Aldrich writes:—"The brethren here were never stronger in the faith once delivered to the saints, than at the present time. We were disappointed in not seeing the Lord on the tenth; but we feel the time has come when the just shall live by faith. We have a convenient place where we hold our public meetings; and have preaching on the Sabbath most of the time by Bro. Bellows; and are occasionally visited by brethren from other places. The weekly reception of your paper is like pure water to a thirsty soul. And while we read over the different letters of our brethren, and see their trials, and the opposition they receive from the church and world, we ask ourselves to which class the Lord will say, well done good and faithful servant."

BRO. HIMES.—Bro. I. H. Shipman sends a unanimous call from the brethren in N. Springfield, Vt., for you to hold a Conference with them from some Friday to continue over the Sabbath. Please inform him through the paper. He promises a good gathering of the faithful. Bro. Shipman writes:—"The cause never had a more firm support in this place than now."

MUSIC.—We would be obliged to friends who may have appropriate pieces of music, if they will forward them to us. And such as we may find suitable for the purpose we may publish.

MENDICANTS.—We have continued complaints from various sources, that numbers of persons under the garb of superior sanctity are around among the advent congregations, appealing to their sympathies, and sponging their living out of those whom they can prevail upon to harbor them. Now this is all wrong; and none should be thus sustained, unless they are known, or can show testimonials that they have the confidence of brethren in the places where they belong, and from whence they come. We are pained to be obliged to mention the names of any of this class, but one case is so flagrant, that of a Mr. Gardner, who goes from this

city, and who may be recognized by his wearing a shade over a part of his face under his eyes—that we cannot but allude to it. We have heard of him at New York, Hartford, and other places, where he has been an expense to the brethren. There are others whose names might be given, whose avowed purpose is to live upon the brethren. All such should be reminded of the apostle's admonition, that "if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies."

GRATUITOUS PAPERS. We gave a notice some weeks since of discontinuing those which we sent to persons who take no interest in their perusal. But we find it difficult to make such a distinction. Now as we do not wish to stop the papers of any, to whom they are sent gratuitously, who are interested in the perusal of them; and as we do not wish to tax any with postage who are not interested in their perusal; we will thank any such, who are not interested in receiving them, to return a paper marked to that effect. While those who would still like to receive them, if they will signify it by their Post Master, we will continue to send them.

Bro. Himes writes from Norwich, Jan. 13th.—"I have good audiences and am encouraged in my meetings here. The court-house was filled on Sunday night; and the best order and solemnity prevailed. We had a snow storm this evening, but a good and attentive audience. I continue till Friday."

If we recollect aright these are the first Advent lectures ever given in that town.

ERRATA.—In a few quires of the last Herald, in the article entitled, "In the field again," "VISITS TO OTHER PLACES," was made by the printer to read, "VISITS TO THE SHAKERS." It was however corrected in all but a small part of the edition.

"Seventy pages on the Second Advent," exclaims the Investigator in reference to our "Shield" which contains 144 pages! If our neighbor's logic is no better than his arithmetic, we fear for his conclusions. We were in hopes he would have the candor to give it a reading, but it seems he was satisfied with "looking over its pages."

"THE SHIELD." In a few numbers of the last Shield we find an omission of twelve pages, from the 156th to the 169th. As some which are thus defective may have been sent from this office, we would like to rectify this mistake by replacing any defective numbers, with those which are perfect.

THE NEW YEAR.—The events of another year have become history, and the earth has still a place among the orbs which float. It was foretold by a class of prophets who, we hope, will live and flourish in a good old age, that before the close of the late year, "the solemn temples, the gorgeous palaces, yea, the great globe itself, and all which it inherit should dissolve." But the sands of 1844 have run out, the earth is still on its orbit, and the firmament as bright and glorious as when the prophetic vision was first seen. For this let us rejoice and be glad. And while thus rejoicing that the veil of darkness and oblivion has not fallen impenetrably upon the whole earth, let us strive that what remains to us of life shall be dedicated to better observances of duty, and higher aspirations after excellence in every human attainment. The world is not yet burned, but still gives a foothold and a theatre for higher plans and efforts than men have yet made. Let us see to it that in the generation in which we stand, no great interest of humanity shall retrograde,—that the sun of American prosperity shall not go back, as on the dial of Ahaz, nor stand still as on Gideon—Conn. Courant.

We are continually more and more satisfied that our views and feelings are not understood by the

great body of those who are not rejoicing in the Advent hope. Now because the events for which we look were not fulfilled last year, the editor of the Courant says, "let us rejoice and be glad." But what are we called to rejoice over? Why it is over the fact that the Lord has not yet come, that the graves still hold the bodies of departed saints, that their inheritance is still withheld from them, that the saints do not yet possess the kingdom under the whole heaven, that it is not yet given to the Son of Man, and that this world is still a scene of crime and wretchedness and wrong,—of sin in every varied form. And is this a cause of rejoicing?

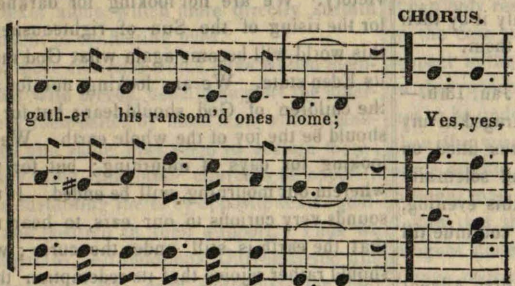
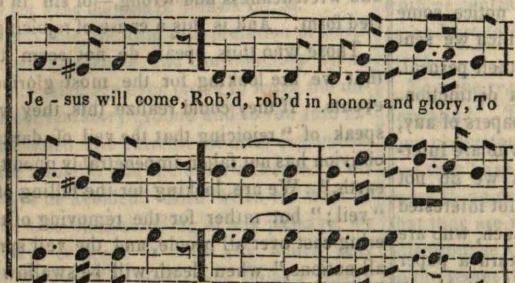
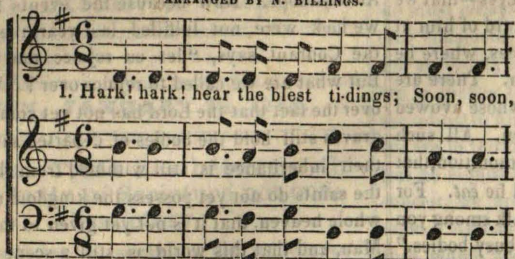
Those who thus speak do not seem to realize that we are looking for the most glorious of all events. If they could realize this, they would not speak of "rejoicing that the veil of darkness and oblivion has not fallen impenetrably upon the whole earth." We are looking for the falling of no such "veil;" but rather for the removing of the "covering cast over all people, and the veil spread over all nations," when death will be swallowed up in victory. We are not looking for darkness; but for the rising of the Sun of righteousness, when this world will become again what God made it in its Eden state. We are looking, not for an event the children of God should fear; but for one that should be the joy of the whole earth. We are not looking for days of mourning; but for the days wherein our mourning will be ended. It therefore sounds very curious to our ears, to hear rejoicing that the earth is still under the curse; when we should rather rejoice that its redemption therefrom draweth nigh, which was once the hope of the entire church.

Letter from Bro. J. P. Weethee,

PRESIDENT OF BEVERLY COLLEGE, OHIO.

DEAR BRO. HIMES.—It affords me pleasure to have the privilege of declaring my decided partialities for the cause of the Second Advent. Duty requires me to make it the nucleus of my prayers and discourses. And why should not every lover of the Savior be interested in the doctrine of the Advent near? It was the delight of the apostles: the hope of the first Christian converts! and ought it to be the less dear in our day? Should it be despised by the down trodden people of God of the nineteenth century? I am persuaded otherwise. This weather-beaten doctrine of eighteen centuries, ought to be, yea, will be loved by devoted Christians. And, to such, shortness of time but adds wings to their joyful anticipations. It is true that we have been disappointed in the exact period; yet have we not gained confidence in the general principles? Ridicule and calumny are harmless against them. Let the enemy rekindle the fires of Smithfield. They would only be a refiner to "Purify the sons of Levi, and to purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. iii. 3. I am well pleased with the position you now occupy. May we have grace given us abundantly to stand firm in this sure word of prophecy. Your trials are severe, but they will add to your crown of rejoicing. Your papers afford us much instruction; and I feel confident that the Advent brethren will not suffer them to die. I have just returned from a lecturing tour through parts of Morgan and Washington counties, Ohio: visiting the brethren. I find the interest on the increase. I know of no one who has gone back. Our meetings were generally large, and very attentive. In October, at the Round Cotton, I baptized five, among whom were brother and sister Marsh, of McConnellsville. On the last Sabbath in December I held another communion season at the Round Cotton, when between fifty and sixty persons partook, the most of whom are looking for the Savior. Yours in the blessed hope, J. P. WEETHEE, Chauncy, Ohio, Jan. 10th, 1845.

A BEAUTIFUL SENTIMENT.—"Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of the recollection, the seat of meditation, the rest of our care, and the calm of our tempest."



- 2 Joy, joy, sound it more loudly,
Sing, sing glory to God;
Soon, soon Jesus is coming,
Publish the tidings abroad.
- 3 Bright, bright, seraphs attending,
Shouts, shouts, filling the air;
Down, down, swiftly from heaven,
Jesus our Lord will appear.
- 4 Now, now, through a glass darkly,
Shine, shine visions to come;
Soon, soon, we shall behold them,
Cloudless and bright in our home.
- 5 Long, long, we have been waiting,
Who, who, love his blest name;
Now, now, we are delighting,
Jesus is near to proclaim.
- 6 Still, still, rest on the promise,
Cling, cling, fast to his word;
Wait, wait, if he should tarry,
We'll patiently wait for the Lord.
- CHO. { Yes, yes, oh yes,
We'll patiently wait for the Lord.

"Second Advent Library."

DEAR BRO. HIMES.—I believe you have never received my thanks for that generous present—a full set of the Second Advent Library. Be assured I prize it very highly; since I have disposed of my former Library, which of course I regarded as among my choicest earthly jewels. The "Second Advent Library" is a noble, a more priceless substitute. Often have I wished that I had been introduced to such a complete body of divinity years ago—so lucid, so harmonious, so minutely Scriptural; it would have saved me from a great many doubts, and a great deal of darkness, and more latterly, from many severe trials. I feel truly grateful to the authors of the Library,—they have been my spiritual teachers; they have assisted in guiding me to the most endurable and enviable kinds of knowledge. Truth or error, there are no doctrines more easily sustained from the Bible, than those advocated in those twelve neat, cheap books styled, *The Second Advent Library*. With but few exceptions, none of the writers have been "liberally educated;" and probably in the estimation of some who affect more learning, the "defective education" of the remainder ought to make the library a contraband article. But O shame, where is thy blush, when the professed servants of "the carpenter's son," the successors of the "ignorant and unlearned" fishermen—Peter and John,—can labor to weaken the value of the teachings of others by such sneers and insinuations! I used to be taught by men more learned still, that such attempts were the surest marks of a self-conceited mind, or a "defective education." Such kind of arguments as have lately come under my notice against the Advent, are the old stereotyped objections which have been repeated and re-repeated against Christianity by Jews, infidels and sceptics. They are just the kind of arguments which have been urged over and over again against Evangelical religion, Revivals, the Reformation under Luther, and all manner of Reforms. Such philippics prove nothing! The Advent works are not of this character: they are not like the generality of the discourses of the present day, with a fragment of Scripture at their head, and no effort to show the connexion between the discourse and the selected text, and a still feebleness of effort to PROVE the doctrine of the discourse from the infallible Word. In these publications, there is, at least, an attempt

put forth by the writers, to prove their opinions from the Scriptures of truth. They are not the assertions of great men, or they might not need a recommendation. But as the doctrines advanced in them are based solely on what Moses and the prophets did say, I wish that class of the disciples of Him who was "a teacher of such men as receive the truth with pleasure," might be induced to obtain them. In common with the mass of Advent believers, I am not in the habit of studying Commentaries—the pure Word—is and has been our main text book, but the Library might render us some valuable aid, just now, in reviewing the grounds of our hope. I could wish that every Advent believer and lecturer could be furnished with a set of the Library. Yours still in the faith,

F. G. BROWN.

Worcester, Jan. 1845.

The price of the Library bound is only \$5.

THE SPIRIT OF GOD.

We cannot possess too much of the Spirit of the Lord. Without it we cannot worship Him, nor do any thing that is pleasing in His sight. Let us then seek to be filled with the Spirit. The apostle says if we live in the Spirit to walk also in the Spirit; that is, let all our movements be in the Spirit, our speaking, praying, singing must be with the spirit and with the understanding, in order to be acceptable to God. God hath sent forth the Spirit of His Son into our hearts; and my soul is often thus refreshed. Though we may feel and enjoy ever so much of his Spirit; still we must be careful not to attach any new revelation to it. All the revelation God has designed for us was given to his Son, was sent and signified by his angel to his servant John, and given to the seven churches. In this revelation I have the fullest confidence, and in no other. On this I mean to stand until the Lord himself is revealed. This revelation is from the Father; and none can receive it but by the Spirit. The promise of the Savior is that the Spirit shall take of the things of the Father and shew them unto you. This indeed the Spirit has done, in which we do greatly rejoice, that are looking for the Lord. On this revelation of the Father, brethren, we have endeavored to stand, and the gates of hell thus far have not been able to prevail against us. The word of the Lord never looked so precious to me as now.

My entire confidence is in it. Thoughts of those blessed words has been running through my mind this day, and filling my soul with heaven. Blessed are they which are called to the marriage supper of the Lamb. O glory to God for what I see just ahead. My soul is happy and calmly stayed on the Lord, while all around me seems like the raging sea.

I had a severe trial at the passing by of the seventh month; but I concluded then to do as I have always endeavored to do in times of affliction, humble myself before the Lord. This course I find always to be safe. Since that time I have found myself in possession of that patience and resignation that I never felt before. The Lord I believe is fast preparing his people to meet him; and when he comes, they will hail him with a joyful and tranquil spirit, without distraction, or excitement. Yours in the blessed hope, JOHN L. PAINE.
Peacham, Dec. 24th, 1844.

Expository Preaching.

Before I leave the department of preaching, allow me to refer your consideration to one particular kind of preaching, I mean the *expository*, which I am sorry to say is far too little practised in the English modern pulpit. To this your attention has been directed by your able and excellent theological tutor. I know it has been supposed, or at any rate said, that the people do not like exposition. I believe the contrary to be the fact, and that it is the ministers and not the people that are not fond of it. If it has been tried and produced dislike, it must be from one or other of these causes, either it has been conducted too much like the German Exegesis, in which there is so much minute and anxious verbal criticism as to be almost tedious even to a scholar; or else it has been carried on in such a loose and slovenly manner, as to disgust even a superficial hearer and thinker, and to produce the conviction, that it has been taken up from mere indolence; a bad exposition is usually the worst of all bad sermons. If it be well done, and this is not a difficulty beyond the reach of any one who will give himself the trouble to make the

acquisition, the people are sure to like it. There are so many advantages connected with it, that is surprising to me it should not be adopted by all preachers. How much perplexity and waste of time does it save in the selection of texts and subjects; what an opportunity does it afford to introduce topics into the pulpit which we should neglect but for this method, topics which if they did not come in regular course, would be set down to personality on the part of the preacher. If the minister takes the view of the passage which his hearers have previously formed, they are pleased with him for thinking as they do; if he brings out a view which did not occur to them, they give him credit for a deeper insight into the meaning of a passage than they possessed. It leads to an extended acquaintance with the Bible, both on the part of ministers and people.

So far as my own experience goes, having practised this method from the commencement of my ministry, I can bear emphatic testimony to its acceptableness, although I make no pretensions to be a skilful expositor. If you feel a difficulty at commencing what might be called a regular course of sermons, for which the eighth chapter of the Romans would furnish a fine field, or the eleventh chapter of Hebrews; or occasionally take a long parable, or a fact of the New Testament, and procure for yourself the fact, and produce in your people the taste, for this method of instruction. But be sure and let it be done well, and rendered interesting, as it certainly may be with painstaking, and you will have no cause to complain of a want of relish for it. Some ministers give short current remarks on the chapters which they read in the course of the service, and preach a sermon afterwards. For my own part, I have a feeling which makes me wish that God's own Word, unattended by any remark of my own, should be heard during a part of the service allotted to public worship. —*Rev. J. Angell James.*

Effective Preaching.

It is an inquiry of most solemn import why the gospel of the Son of God, as now preached from Sabbath to Sabbath, produces comparatively so little effect. The gospel is the power of God unto salvation. It was designed to be such to the end of the world. In apostolic and latter times the gospel excited its divine energy on the heart at once, whenever and wherever it was faithfully preached, and sinners in large numbers were converted the same day. Why does not the gospel produce the same effects now? We cannot tell. And yet there is a reason and a cause why it does not. Is this cause or hindrance to be found in God or in the gospel?—In the preacher or in the obdurate hearts of men? Not in God, surely, nor in his sovereignty rightly understood, nor in the gospel of his grace. All things are ready on the part of God in respect to means and effective instrumentalities. Is the cause then to be sought in the hard hearts of men, and in their stout resistance of the truth? But before the power of the gospel stout hearts bow like the bull-rush. Is the cause of inefficiency in the truth, then, to be sought in the preacher himself, or in his application of it to the heart and conscience of his hearers? Does the preacher rightly divide the word of truth, and give to each his portion in due season? This is the solemn inquiry. We leave the solution of the question to the prayerful consideration of each one who feels its force and importance. We will only quote a passage from Dr. Dwight in illustration. In his theology, Ser. 55, after speaking of those who become penitent only by the immediate influence of the Divine Spirit upon the heart, and none others ever do, he says, "Of this number, few, very few, are ever awakened or convinced by the encourage-

ments and promises of the gospel; but almost all by the denunciations of the law. The blessings of immortality, the glories of heaven, are usually, to say the least, preached with little efficacy to an assembly of sinners. I have been surprised to see how dull, inattentive, and sleepy, such an assembly has been, amidst the strongest representations of these divine subjects, combining the most vivid images with a vigorous style, and an impressive elocution." —*N. Y. Evangelist.*

Fairs! Fairs!!

It was fondly hoped that the churches of this city and elsewhere, after so long a time of spiritual death, as the long evenings commenced, would make one more effort to save themselves, and perishing sinners around them, from that destruction to which they are most rapidly hastening. But alas! instead of humbling themselves at the feet of the Lord, they have departed farther from him and sought a remedy for their poverty and leanness in the pleasures and sin of "eating and drinking with the drunken!" They have commenced their "fairs." The Methodists and Presbyterians have just closed their fairs in this city.

We had never attended one of these church festivals. And that we might see for ourselves the fallen condition of God's once pure and holy people, we spent a few unhappy moments in these halls of revelry. And O, my God, what did we see? We saw, as we supposed, the reputed holy minister of Jesus—the stewards of his house, deacons, elders, class leaders, and church members young and old; mingled with the thoughtless, gay and proud, the gambler, extortioner, licentious and vain; all, all hale fellows well met. All apparently equally happy, and interested in furthering the objects of their meeting. The church, yes the church presided over the festival. Its members, professedly sanctified and holy, dressed in all the coquetry of prostitute France, we suppose were the chief vendors of the worthless articles spread upon their gambling boards. Money is the object—and the principle on which these polluted souls labor to get it is, by flattery, deception, and pious lying.

But we must pause. Our soul is deeply pained at these things. And in view of them, and their awful end, we can well exclaim, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of thy people." They "eat and drink with the drunken"—and are "lovers of pleasure more than God." And who cannot see that they are most strictly, but painfully fulfilling one of the very last signs of the Lord's coming. They cannot, they are blinded by the god of this world—are crying peace and safety, when sudden destruction is but a step before them. Oh, my God, have mercy upon their blindness; and save thy pure ones from these deceptive snares.—*Voice of Truth.*

Aspect of the Times.

There is something in the present aspects of the world, deeply interesting to a reflecting mind. A new era has come in the history of the world. Immense masses of human mind are rousing up from the slumber of ages. The moral elements are at work, with increasing and intense action. The press, with its tremendous power, is unfettered, and is letting loose on unsanctified mind an amount and kind of influence, which if unchecked or unguided by the salutary restraints of morals and religion, will ere long develop results disastrous to the best interests of man. The times are ominous. There are grounds of alarm. There are causes in operation, both civil and religious, which are adequate to the production of

great changes in the moral aspects of the world. These changes may be beneficial or averse to the well-being of men. It would almost seem as if the aspect of things in entire Christendom was verging towards some grand crisis. It is as if the wheels of universal providence, having long moved slowly and languidly, had received a fresh and mighty impulse, and were now impelled with accelerated momentum, to develop important changes in the condition of men. The world never moved so fast before. It is no longer the march of mind, but the rush of mind, with which the eye of the moral observer can hardly keep pace. Never did men live so fast as now, and never did they so rapidly form and stamp their characters for eternal allotment. This world must of necessity, under its present influences, grow rapidly better, or ere long terribly worse. The human mind, under the pressure of great moral causes, will not stand still. Like a giant refreshed with wine and feeling his strength, it will execute with unrestrained energy its purposes, whether they be for good or evil, according as the power of truth or error preponderates. The Bible, that great embodiment of truth and purifier of the human mind, with books and tracts which breathe a kindred spirit, are being scattered broad cast over the land and world; and so are books and publications likewise scattered, whose influence is to corrupt and ruin the minds of men. The moral element of truth and error are to be in motion, and marshalling their forces for the conflict and for the mastery.

The great Waterloo-battle between truth and error is yet to be fought, to the end that all on earth and all the principalities of heaven may know which is the strongest, and which is to prevail in the empire of Jehovah.—The conflict may be waged under the forms of Romanism and Protestantism—between formalism and false religion on the one hand, and the pure and spiritual religion of the gospel on the other. It may be, in a degree, the battle of the Reformation over again. For the prince of the power of the air has long chafed under his defeat and the loss of his dominion in that contest, nor will he rest till he has made one mighty effort to recover his lost possessions. Working in the children of disobedience, as he does, it would seem as if he had been of late trying experiments of his power over the human mind, in the developments of Mormonism, and Puseyism, and increasing Romanism, not to name others. He seems to be collecting and marshaling his forces, for a last desperate conflict. There are indications of growing wrath on the part of this arch-enemy of God and man, as if he knew he had but a short time. His mutterings are heard in the distance. He manifests increasing hostility to the Bible, and restiveness under opposition, and impatience of contradiction. As his plans develop, he grows more bold, and confident, and determined, as if eager to seize the prey. This is a just view of the matter, if the spirit of this prince works in the children of disobedience, as the Bible declares it does. All the movements in opposition to the truths of vital godliness, give evidence of one grand presiding spirit, who controls and combines the powers of darkness and the enemies of God, in their efforts to hinder the progress of his kingdom.

But on the other hand; with all the ample resources and munitions of spiritual warfare which God has provided, are not the sacramental host of God's elect too inactive—too reluctant to make aggressive movements? Many are asleep at their posts. Many are sitting at ease in their tents. Many seem to take little interest in the success of that cause which God is defending and carrying on in the world. They turn their attention too much to other

things. One goes to his farm, and another to his merchandise. This ought not so to be when the great Captain of this world's salvation summons every friend and follower to his post.—N. Y. Evangelist.

How different is the battle to be fought from that which the Evangelist supposes! It is to be the battle of Armageddon.

A CONFESSION.

DEAR BRO. BLISS.—I sit down to write a confession which I little expected. Last evening I felt positively certain that the Jewish year 1843 had not expired, and that we had but just entered '44 of our vulgar, instead of '45. And I was determined to convince you by ocular demonstration that I was right. I ruled off my paper in squares, putting the Julian Period and the year of our era, corresponding to it, in each square. I commenced with A. D. 1, and calculated to go through to 1843, and thus show you that it corresponded with J. P. 6557. I felt positive of this because there was but 1843 difference between 4714, the year of J. P. commencing and ending with the year A. D. 1, and J. P. 6557, the year which we have just passed. I proceeded on to the year A. D. 379, when the thought struck me that I had gone far enough to test my principle, so I substracted and found that in no case does the difference of the Julian Period for any two given years of our era, give the true number of years into one. To convince those brethren who still think we are in '44 instead of '45 of our era, let us just put down a few numbers—

J. P. 4714	4715	4716	4717	4718	4719	4720
A. D. 1	2	3	4	5	6	7

Now J. P. 4714 commences and ends with A. D. 1. And 4715 with the year 2, &c. Well, let us substract.

4715
4714
1

Here we see the difference is but one, and yet we find 2, corresponding to 4715.

Let us take another. The J. P. for A. D. 7 is 4720. 4720—4714=only 6. So the difference between any two numbers. Hence I think each will see, though the difference between 6557, and 4714, is only 1843, the argument is fallacious. One must be added in every case to give the true year. I hope the "Voice of Truth," will see this and correct the error into which some of us have fallen. Yours, &c., J. WESTON.

New Ipswich, N. H. Jan. 8th, 1845.

Incouraging Letter from Cabotville.

DEAR BRO. BLISS.—You will please to give the following an insertion in the Herald: it is the unanimous voice of the Conference.

Whereas certain evil and entirely false reports have in this community been circulated by professed Christians and infidels, with a design expressly to destroy the character of our beloved brother, J. V. Himes, and, whereas, such reports have been copied into many of our religious and political Journals, and spread through the United States, and the Provinces, to the injury of his character and influence abroad; we deem it our duty as a Conference of brethren, now convened, to express our fellowship and entire confidence in the integrity and piety of our beloved brother Himes to preach the Gospel of the Kingdom, and to fill the important office of trust in the church of God to which he has been called; and that this, our expression be sent for publication to the office of the Advent Herald and Morning Watch for the good of the cause in which we are unitedly engaged. In behalf of the Conference,

HIRAM MUNGER,
S. C. CHANDLER,
RANDOLPH E. LADD.

N. B. I wish just to add, the brethren feel that this Conference, though short, will result in much good. The ground of our faith and hope was reviewed, and we still found our feet standing on an immovable basis, with God and the Bible on our side. And the last evening of the meeting, scoffing Church members and infidels declared plainly that they were not on our side, by uniting in spirit and action in a mob to break up the meeting, and to do violence to the persons of our ministering brethren. But the Lord delivered us out of the hands of these blood-thirsty persecutors. And as the devil, the

churches and the world, are not on our side, it is pretty clear we are not on theirs.

Brother Rufus Baker, and brother Randolph Ladd were ordained Elders in the Church of God, January 5, 1845, to administer the ordinances and preach the Gospel of the Kingdom.
Cabotville, Jan. 6th, 1845. S. C. CHANDLER.

From the Investigator.

LETTER FROM MR. McMURRAY.—The letter of this gentleman, in reference to his conversion from infidelity to Millerism, will be found on the first page. He writes like one who sincerely believes what he says, and hence we have no disposition to dispute any of his assertions, though several of them are new to us. We are sorry he is so infatuated as to believe in Millerism, and hope the day is not far distant, when the scales that now blind his mental vision will fall off, and he will see the monstrous error into which he was plunged when he left the pleasant garden of Philosophy and Truth to wander in the cheerless desert of Fanaticism and Superstition.

The following is the letter referred to.

MR. EDITOR:—I was a warm supporter of the views of Abner Kneeland, attended his Lectures and *Protracted Dances*, disbelieved in Divine Revelation and a Future Existence, and fully accorded with Mr. Kneeland's views of Religion. Having read every work of note that I could obtain, and having heard many Lectures opposed to God and the Bible, I considered myself prepared to overthrow the Christian faith, and feared no argument that could be brought from the Bible. With these feelings, I attended a full course of Mr. Miller's lectures. He gave his rules of interpretation, and pledged himself to prove his position. I approved of his rules—to which I refer you—and the result was, he established the fact, that the Bible is what it purports to be—(the Word of God)—to my mind, beyond a doubt; and I have taken it as the Man of my counsel. I notice your doubts of the truth of the statement in relation to hundreds of Infidels being converted under the preaching of Mr. Miller. This may possibly be owing to your never having given Mr. Miller a candid and thorough hearing. He is a man mighty in the Scriptures, and has done terrible execution in the ranks of the "King's enemies," with the sword of the Spirit, which is the Word of God. I am personally acquainted with nearly one hundred, who held to similar views with Abner Kneeland, who were converted under the preaching of Mr. Miller; and we did not yield the point without a struggle, nor without due consideration; each and every prop and refuge of Infidelity and unbelief were taken away from us, and our sandy foundation was swept by the truths of the Almighty as chaff is driven by the wind. Yet we parted with them much the same as a man parts with a *diseased tooth*: we tried to cure and keep it there, and when made to know that the root and foundation was rotten, it was painful to part with, but we rejoiced and felt better after the separation; for there is balm in Gilead—there is a physician there.

I could give you the names of the *individuals* I have mentioned, but do not feel at liberty to do so, for it is with reluctance that I now step in as your witness; and I would not, did not the nature of the case seem to require it. You are, as you say, an entire stranger to Bro. Snow and Bro. McMurray; and appear to be "thunder-struck" to hear that "Bro. J. Q. Adams, formerly the printer of the Investigator," is now looking for the Lord, when "the last news you had of him, he was looking for the Wisconsin Territory." I have not the pleasure of his acquaintance, but, like him, seven years ago I was looking for "relief from the West," and had bought a farm there. And I find that a great proportion of those who hold the views of Mr. Kneeland, and *future existence*, are un-

settled as to location. But I do thank God that the Bible points out a better country, and that I am now looking for *that*!—even a Heavenly country, where there will be no sorrow nor death.

Allow one who has been on both sides of this question, to recommend to you the Bible. Give it a thorough and candid investigation, and particularly the "sure words of Prophecy," and *that* without delay. After seven years' thorough investigation of the Bible, I fully coincide with Mr. Miller's views, and I bless God that I ever heard him; I believe that I have read all the arguments and every work against the views of Mr. Miller, from John Dowling, D. D.'s "Millerism used up for a shilling," to the learned Doct. Jarvis, who says that he could have found out the truth, if Mr. Miller had told him where to look.

JOHN G. McMURRAY.

SISTER FITCH—This afflicted and bereaved sister was left destitute at the recent death of her beloved husband, and our beloved and much respected brother. I wish to call the attention of the friends, (of whom she has many) to this fact, and solicit in her behalf some aid in her present need. She resides in Cleveland, Ohio, and donations for her may be addressed to brother T. C. Severance, in that place, to brother H. Tanner, Buffalo, N. Y. or to this office. J. V. HIMES.

Boston, Jan. 10, 1845.

SECOND ADVENT CONFERENCE.

The Advent brethren will hold a Conference, if time continue, at the Baptist meeting house in Orwell, about three miles north east of Orwell Village, to commence on Friday, the 7th of Feb. and hold over the Lord's day. Bro. Miller is expected to be present, and other lecturers, and the brethren generally are invited to attend.

CONFERENCE.

A Conference is appointed to be holden next Wednesday and Thursday, 22d and 23d of Jan., in Kensington, N. H. Bro. Jones, Cole and myself expect to be present. Yours &c., H. PLUMMER.
Haverhill, Jan. 17th, 1845.

Letters and Receipts to Jan. 18th.

F Washburn by pm \$1 pd to 179 in v 8; John Jenkins \$1 pd to 201 in v 9; Daniel Bust pm 25c pd to 200 in v 9; E Stratton by pm \$1 pd to end v 7; A Ellinwood by pm \$2 pd to end v 8; F Dayton by pm \$3 pd to 177 in v 8; JD Pickands \$1 pd to 190 in v 8; Wm Nichols \$1 pd to end v 9; Samuel Pratt \$1 pd to 184 in v 9; N Slate by pm \$1 pd to 177 in v 8; A Turbox by pm \$1 pd to end v 6; Rev B Tolman \$1 pd to end v 8; B F Brown by pm \$3 pd to end v 11; Mrs A C Abell by pm \$2 pd to 215 in v 9; J Lincoln by pm \$1 pd to end v 8; J B Bailey by pm 50c pd to middle v 8; C Barnes by pm 50c pd to middle v 9; A Barnes by pm 50c pd to middle v 9; Smith and Crane by pm 50c pd to end v 9; Mrs C Barker by pm \$1 pd to 219 in v 9; Mrs Cunningham by pm 50 pd to 203 in v 9; Mrs E Havens by pm 50c pd to 206 in v 9; Mrs Dr Anderson by pm 50c pd to 206 in v 9; E C Fellows Esq by pm 50c pd to 203 in v 9; B Morgan by pm \$1 pd to end v 9; L H Blackman by pm \$1 pd to 189 in v 8; A H Brick by pm \$1 pd to end v 8; John Neal by pm \$1 pd to end v 7; D Hayes \$1 pd to 216 in v 9; T P Hodgeon \$1 pd to end v 8; J E Edgley \$1 pd to 219 in v 9; I Chesley 50 pd to 179 in v 8; H Kimball 50c pd to 181 in v 8; E Pike 40c pd to 188 in v 8; S S Gordon 50c pd to 191 in v 8; Eld M Clark \$1 pd to 136 in v 5; A H Langley 50c pd to end v 8; N Clark \$2 pd to end v 9; Amasa Morse by pm \$1 pd to end v 8; Jason Baghee by pm \$1 pd to end v 8; R Ventris \$1 pd to 205 in v 9; H B Squires 50c pd to 206 in v 9; Catharine Happish 50c pd to 178 in v 8; D Metzger \$1 pd to 219 in v 9; J A Trolbridge \$1 pd to end v 7; C Norris by pm \$2 pd to middle v 9; S Howland by pm \$1 pd to end v 8; W F Hunt by pm \$1 pd to 188 in v 8; A W Mullikin by pm \$2 pd to 184 in v 8; J L Towne by pm \$2 pd to 166 in v 8; H Carpenter by pm \$1 pd to 189 in v 8; Mrs H A Paul by pm \$1 pd to end v 8; Rev J Holbrook by pm \$1 pd to middle v 9; O Moody by pm \$1 pd to end v 9; N B Perry by pm \$1 pd to mid v 9; O R S Croisers by pm \$2 pd to mid v 10; E Hutchins by pm \$1 pd to end v 9; Dr R Fernald by pm \$1 pd to 219 in v 9; Widow L Woodworth by pm 25c pd to end v 9; E Newton by pm \$1 50c pd to mid v 8; S Davis 3d by pm \$1 pd to end v 6; R Graham by pm \$1 pd to 211 in v 9; P White by pm \$2 pd to end v 10; J Webster by pm \$1 pd to end v 9.

F G Brown; T Sanborn; J H Shipman; G F Worrall; H Barlow; E J Austin; G S Miles \$7; P Aldrich; pm Kennelbunk Port Me; pm Freedom N Y; pm Centre Barnstead N H; G S Macomber; O Hewett; pm Haverhill N H; T L Tullock; W Munger \$1; J P Weethee \$5 A Merrill; J V Himes; pm Royaltan Vt; E G Colby \$2 books sent; J Hazleton; J Heminway \$1 books sent; pm Danvers M; pm Riedsville N Y; N Field; R Hutchinson; pm York Me; E Barnham, books sent; C S Brown \$10.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 25.

Boston, Wednesday, January 29, 1845.

WHOLE NO. 195.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

DOW & JACKSON, PRINTERS.

ALWAYS REJOICING.

Air "Missionary Hymn."

I'm glad the Lord of glory
Is coming soon to reign,
With thousand thousand angels
His host a mighty train.
I'm glad he is descending
To see his "sapphire" throne,
And that my heart is beating
In concert with his own!

I'm glad the house of Israel,
Bound captive in the grave,
Are soon to have redemption
Through Him that died to save.
I'm glad he listens to the sigh,
"Our hopes are lost—are lost!"
And that he will remember
And call them from the dust!

Oh yes, I'm glad he hears the saints
Each groaning in his cell,
"How long, Oh Lord, in bonds of death,
Shall we in darkness dwell?"
I'm glad he'll give the "oil of joy"
To Zion's mourning sons,
Whose bended ear doth catch the cry
Of all his hidden ones.

I'm glad the earth beneath the curse
That lies all desolate,
Will be restored more glorious
Than Eden's happy state.
I'm glad the gathered saints of God
With Jesus there will reign,
And saved from sorrow, sin, and death,
Will never part again.

I do rejoice "that blessed hope"
Revives the fainting soul,
And bears the sinking spirit up,
While stormy waters roll.
I'm ever joyful—trusting soon
I shall be summon'd home,
I wait to hear the trumpet sound,
"Arise! to Jesus come!"

E. C. C.

Worcester, 19th Dec. 1844.

The Apocryphal Books.

It is a question among many, why these are not of the same authority as the canon of Scripture? Many suppose that a book's being in or out of that canon, is dependant entirely

upon the votes of councils; and we have heard it asserted that certain books were only rejected by a small majority. Now mere assertion is one thing, and documentary evidence is another. And before such assertions can be entitled to any weight, they should be sustained by the appropriate evidence. We therefore present a few extracts from the writings of Burnet, on this point, written 300 years ago. He says:—

THE NEW TESTAMENT.

"The canon of the New Testament, as we now have it, is fully proved from the quotations out of the books of the New Testament, by the writers of the first and second centuries: such as Clemens, Ignatius, Justin, Irenæus, and several others." "The authority of those books is not derived from any judgment that the Church made concerning them; but from this, that it was known that they were writ, either by men who were themselves the apostles of Christ, or by those who were their assistants and companions, at whose order, or under whose direction and approbation it was known that they were written and published. These books were received and known for such, in the very apostolical age itself; so that many of the apostolical men, such as Ignatius and Polycarp, lived long enough to see the canon generally received and settled." "Thus the canon of the New Testament is fixed upon clear and sure grounds."

THE OLD TESTAMENT.

"From thence, without any further proof, we may be convinced of the canon of the Old Testament. Christ does frequently cite Moses and the prophets; he appeals to them; and though he charged the Jews of that time, chiefly their teachers and rulers, with many disorders and faults, yet he never once so much as insinuated that they had corrupted their Law, or other Sacred Books; which if true, had been the greatest of all those abuses that they had put upon the people. Our Savior cited their books according to the translation that was then in credit and common use among them. When one asked him which was the great commandment, he answered, *How readest thou?* And he proved the chief things relating to himself, his death and resurrection, from the prophecies that had gone before; which ought to have been fulfilled in him: He also cites the Old Testament, by a three-fold division of the *Law of Moses, the Prophets, and the Psalms*; according to the three orders of books into which the Jews had divided it. The *Psalms*, which was the first among the Holy Writings, being set for that whole Volume. St. Paul says, *That to the Jews were committed the oracles of God*. He reckons that among the chief of their privileges, but he never blames them for being unfaithful in this trust; and it is certain that the Jews have not corrupted the chief of those passages that are urged against them to prove Jesus to have been the Christ. So that the Old Testament, at least the translation of the LXX Interpre-

ters, which was in common use and in high esteem among the Jews in our Savior's time, was, as to the main, faithful and uncorrupted. This might be further urged from what St. Paul says concerning those Scriptures which Timothy had learned of a child; these could be no other than the Books of the Old Testament. Thus if the writings of the New Testament are acknowledged to be of Divine Authority, the full testimony that they give to the Books of the Old Testament, does sufficiently prove their authority and genuineness likewise."

THE APOCRYPHAL WRITINGS.

"The chief reason that presses us Christians to acknowledge the Old Testament, is the testimony that Christ and his apostles gave to those Books, as they were then received by the Jewish Church; to whom *were committed the oracles of God*. Now it is not so much as pretended, that ever these Books were received among the Jews, or were so much as known to them. None of the writers of the New Testament cite or mention them; neither Philo nor Josephus speaks of them. Josephus on the contrary says, they had only twenty two books that deserved belief, but that those which were written after the time of Artaxerxes, were not of equal credit with the rest: and that in that period they had no prophets at all. The Christian Church was for some ages an utter stranger to those books. Melito, bishop of Sardis, being desired by Onesimus to give him a perfect catalogue of the books of the Old Testament, took a journey on purpose to the East, to examine the matter at its source; and having as he says made an exact enquiry, he sent him the names of them just as we receive the canon; of which Eusebius says, that he has preserved it, because it contained all those books which the Church owned. Origen gives us the same catalogue according to the tradition of the Jews, who divided the Old Testament into twenty two books, according to the letters of their alphabet. Arhanasius reckons them up in the same manner to be twenty two, and he more distinctly says that he delivered those, as they had received them by tradition, and as they were received by the whole Church of Christ, because some presumed to mix Apocryphal books with the Divine Scriptures: and therefore he was set on it by the orthodox brethren, in order to declare the canonical books delivered as such by tradition, and believed to be of divine inspiration. It is true, he adds, that besides these there were other books which were not put into the canon, but yet were appointed by the fathers to be read by those who first come to be instructed in the way of piety: and then he reckons up most of the Apocryphal books. Here is the first mention we find of them, as indeed it is very probable they were made at Alexandria, by some of those Jews who lived there in great numbers. Both Hilary and Cyril of Jerusalem, give us the same catalogue of the books of the Old Testament, and affirm that they delivered them thus according to the tradition of the ancients. Cyril says, that all other books are to be put

in a second order. Gregory Nazienzen reckons up the twenty two books, and adds that none besides them are genuine. The words that are in the Article, are repeated by St. Jerome in several of his prefaces. And that which should determine this whole matter, is, that the Council of Laodicea by an express canon, delivers the catalogue of the cononical books as we do, decreeing that these only should be read in the Church. Now the canons of this Council were afterwards received into the code of the canons of the universal Church; so that here we have the concurring sense of the whole Church of God in this matter."

LETTER FROM BRO. E. J. AUSTIN.

BROTHER HIMES:—When you announced the publication of Mr. Stow's sermon of Boston, I expected to see an eloquent exposition of Bible truths, accompanied with so much religious experience, that we all should be strengthened in our purposes to stand forth as bold soldiers of the cross of Christ, and be ready to abide the day of trouble that is coming upon the earth. Dan. xii. 1. But alas! we have been disappointed; we looked where we expected to find light, but all was darkness; I mean that *light*, which in every age of the world has illuminated the pathway of the Christian, and which if need be, could lead the possessor through the dark labyrinths of persecution and trial, always ready and willing to be "judged for the hope of the promise made of God unto our fathers." Yes, that *light*, which points us to the resurrection, as the time, when the Redeemer shall come to Zion, "and they shall see his face, and his name shall be written in their foreheads." Rev. xxii. 4.

Our Savior has declared, that no man when he hath lighted a candle, hideth the light, but putteth it on a candlestick, that it may be seen by others. What then are we to understand by this light? According to the divine explanations, it is the word of God sown in good ground, which brings forth fruit with patience, Luke viii. Again, in James iii. 17, "But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits. Without partiality and without hypocrisy." In comparing Mr. Stow's discourse with the sacred canons, I find the wisdom which it contains is so foreign from the rule which has been prescribed for us to follow, that I feel constrained to express my surprise at the wanderings of its author. Suppose I should take our Savior's sermon on the Mount, and undertake to harmonize it with the sentiments and principles of Mr. Stow's sermon; would not the task be fruitless? I might as well attempt to unite the destinies of Jacob and Esau, or contend that the battles of Israel might be fought with Saul's armor, or try to prove that the same fountain might produce sweet water and bitter.

It is unfortunate for the cause of religion, that the faith of the pious and learned commentators of other ages, as well as the belief of a large multitude at the present day, is to be treated as delusion and fanatical by our popular ministry. The loud cry throughout Christendom seems to be, Down with "Millerism," it is all a "delusion!" and the uproar which has been caused in some places, is as great as it was at Ephesus, when Paul by the preaching of the word excited the selfishness of the craftsmen, and they filled the city with confusion by crying, "Great is Diana of the Ephesians." I believe there are many advent believers, who can sympathize with the persecutions of Paul, and for reasons that are analogous to those of the Shrine Makers of Ephesus.

The time has come, in which the study of the scriptures are becoming important to the peo-

ple: they feel the necessity of thinking and acting for themselves in all their religious responsibilities, and will take the expositions of God, rather than man, to establish their faith in the prophecies. The controversy which is now agitating the public mind as to a "terrene millennium," is exciting a great deal of interest. And it is well known, that unless the advocates of the present orthodox views do something to check the tide of doubt and unbelief which is fast gathering around this superstructure, it must be overwhelmed and lost. Unfortunately for the churches, they have predicated all their efforts upon this grand consummation. They have brought into being their Education Societies—their domestic and foreign Missionary Societies—their Bible and Tract Societies—besides many other auxiliaries of a similar nature, and they are all built upon the highly wrought and fanciful project, that the world is to be evangelized, and that, too, through their instrumentality. Well, if they call us deluded and fanatical in what we are doing, what shall we say about them; why, simply that, in our opinion, they are building a *babel*, and that God will, as he did of old, confound their language.

There is perhaps no worse characteristic of the times than the efforts that are in progress to divert the mind from all that relates to the coming and kingdom of our Lord Jesus Christ. From the pulpit and the press the seeds of prejudice are sown with profusion. Yet the work goes on; oh! how many souls have been lost by prejudice—"that damning prejudice which lives beyond the grave." What, I ask, is worse to contend against than the prejudice of the human heart? Mr. Stow has appealed in his discourse to this baser part of our nature, and can he expect to reap the peaceable fruits of righteousness? He may blow his trumpet of delusion, he may call the religion of the Advent cause the work of the devil, he may guard the doors of his church against the "Laymen of limited abilities," and others of a kindred faith, but he cannot take away our hope of heaven. Our Savior has said, that all sins shall be forgiven but the sin against the Holy Ghost! May we never be so unfortunate as to ascribe the influences of the Holy Spirit upon others to Beelzebub the prince of devils, lest we be left without a promise, and despair of eternal life.

The cause is progressing here, and in the adjacent towns. Your mission to Vermont has done us all good, and I trust we shall all be profited by your example of good works; Go on, brother, you have nothing to fear. Our hearts beat in unison with yours, in the glorious hope of meeting you again among the redeemed in heaven.

E. J. AUSTIN.

Vergennes, Jan. 8th, 1845.

LETTER FROM ALABAMA.

DEAR BRETHREN:—I am so much blessed in reading the experience of the Advent brethren and sisters, found in the Herald, since the passing by of the tenth day of the seventh month, and hearing of their strong faith in the speedy coming of Christ, that I think it may encourage some to hear that a few here in Mobile are endeavoring to keep their lamps trimmed and burning. Myself and brother Shepherd embraced the belief in the tenth, we expected to have met our Savior at that time. We are now waiting patiently unto the coming of the Lord. We have but very few to sympathize with us, and therefore hail the arrival of the "Herald" as bringing good news. It does revive my soul to hear of one after another who are yet strong in the faith, giving glory to God.

My dear brethren, when I read of the persecutions which you suffer, I suffer with you. I enter as it were into your feelings. We

have the utmost confidence in you, and feel assured you are engaged in the cause of God. My faith never was stronger than it is now in the personal second advent of Christ being near, even at the doors. It seems to me, we can now say we know it is near, all the signs have been fulfilled, so far as I am able to see. Even the foolish virgins have said, give us of your oil, for our lamps are gone out. Some that have been believers in the doctrine, have called on us, and said they wished they could see as we did. Two ministers called at my door, while absent, and wanted to know where I found the doctrine. Now the fact is, they have the Lamp, (the Bible,) but have not faith (or oil in their vessels.)

In conclusion, I would say to all, Be strong; quit you like men; have on the whole armor of God. Eph. vi. 10, 11. Brethren of the Herald, continue your paper until the coming of the Lord. Be found at your posts. It is a welcome messenger to us. In all your afflictions we are afflicted with you. The leaven of Bush-ism is working here. Some already begin to doubt a scriptural resurrection. May the Lord keep us from such views. Brethren, pray for us that we may be enabled to stand. We desire very much to be with you. Often, when I hear of your communion seasons, I have a wish to be with you, as we are deprived of that privilege here, having no one to administer it to us. We hope soon to partake of it in the Kingdom of God. Your unworthy brother.

ENOCH NOYES.

Mobile, Alabama, Dec. 29th, 1844.

The "Great Supper."

Luke xiv. 16. A certain man made a great supper, and bade many. Compare with Matt. xxii. 2—10.

FIRST MESSAGE.

Verse 17th. "And sent his servants at SUPPER TIME to say to them that were bidden, come, for all things are now ready." Explanation given by "Wes. Mid. Cry." "A call to supper implies a little previous notice, that guests may cease from the labors of the day, and prepare themselves. This text has had its fulfillment in the proclamation of the coming of the Lord in or about 1843."

Verse 18th. "And they ALL with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it: I pray thee have me excused." "Or in other words" the Lord cannot come yet, for there are large portions of the earth yet uninhabited. "A piece of ground" in the way.

Verse 19th. "And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused." "I have so much business on hand that I have not time to examine the subject."

Verse 20th. "And another said, I have married a wife, and therefore CANNOT COME." "It is well to be ready, but as for me, it is my business to attend to my family," &c.

SECOND MESSAGE.

Verse 21. "Go out QUICKLY in the STREETS and LANES of the CITY, and bring in hither the poor, the maimed, the halt and the blind." And QUICKLY was the "Midnight Cry" sounded through the land, and even "the poor" in the "streets and lanes of the cities" heard the proclamation! But the "Marriage Supper" is yet future: and ANOTHER MESSAGE IS TO BE GIVEN.

THIRD MESSAGE.

Verse 23d. "Go out into the highways and hedges and compel them to come in that MY HOUSE may be filled." Compare with Matth. xxii. 9, 10. "Go ye therefore into the highways, and as many as ye shall find, bid to the "marriage." So those servants went into the

highways and gathered all, as many as they found; and the wedding was furnished with guests." This shows that there is yet *another message* to be delivered by God's SERVANTS, (though not to the world in general,) which will gather the *few scattered ones*, and fill the *House of God*.

H. HEATH.

From the Investigator.

LETTER FROM BRO. S. S. SNOW.

To the Editor of the Investigator :

Dear Sir,—I perceive by what I have recently seen in the Advent Herald, that you are somewhat anxious to learn the truth respecting some statements that have been made in that paper, relating in part to a certain "Bro Snow," who was once an Infidel, but is now looking for the Lord. You have, it seems, requested me to communicate to you a statement of the facts in the case, showing how far I had been an Infidel, &c. Now, as I wish to treat every man and every subject candidly and fairly—as I feel compassion for many who are, as I once was, in the blindness of Infidelity—and as I mean to be ready at all times to give a reason for the hope that is in me—I will comply with your request.

In regard to the printed speech which was published in the Herald, I would say that it is a correct, though, of course, not a full history of my experience. I was for six years, from 1833 to 1839, a subscriber for the Investigator, and an occasional contributor to its columns. And if you will refer to the files '38 and '39, you will find my name in the list of agents.

My unbelief in the Bible was of the most thorough and determined kind. I judged of its doctrines by the standard of popular theology—and of its practical precepts by the conduct of the churches. In this I woefully misjudged. But I knew no better. And had I never received any mere light upon the Scriptures than I obtained from the preaching and writings of the clergy in general, I should doubtless have continued an Infidel to this day. I was, however, far from being satisfied with my views. My mind was frequently agitated like the wave of the troubled ocean. At times, I felt a strong desire to find proof, if any existed, that the Bible was indeed the Word of God. But there seemed insuperable difficulties, owing to my deficiency of knowledge respecting those truths which is taught. And it is to be lamented that the mass of the people are as ignorant as I was. But many are prevented from avowing themselves Infidels, merely from the force of education, or from a regard to reputation. If all mankind were honest enough to declare their real sentiments, you would, no doubt, have the majority with you. No thanks to a corrupt church and hireling clergy that I am not an Infidel at present.

But when I began to examine candidly and carefully the doctrine of the Second Advent, a flood of light was poured upon my mind which very soon swept away all darkness and doubt, and convinced me that "the prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost." I began to see on every page of the Bible the impress of its Divine Author. I saw that the prophetic scriptures constituted a most clear and accurate historical delineation of events in the great drama of the world—written long before the events transpired. The question came home to my mind with overwhelming force, "How came the writers by all this perfect knowledge of future events?"—I was constrained to believe that this Book, which I had so long rejected and despised, was in truth a revelation from God.—Not only so, but it taught me clearly that the great day of consummation, when God the great Emperor of the Universe shall purge this province of

His Empire from all moral and physical evil, was just upon us. And though there might be some little uncertainty in regard to those dates from which the periods of time given in the prophecy of Daniel must be reckoned, yet this could by no means weaken the conclusive proofs that we were drawing very near the time of restitution of all things spoken of by the mouth of all the holy prophets since the world began. I therefore bowed my will in meek subjection to what was clearly shown to be the WORD OF GOD.

Since then, my course has been onward and upward. My path, I trust, is as the dawning light, that shineth more and more unto the perfect day. I have pledged myself before God and man, that if he grant me life, and health, and grace, and an open door, I will preach this blessed gospel of the kingdom of God, till the King shall come in his glory. I sincerely believe, and from the very best of evidence, that "Jesus Christ is the Son of God" and the Savior of the world—and that he is speedily coming to complete the destruction of the works of the Devil—restore the creation from the ruins of the fall—and reign "King over all the earth." My dear Sir, "Search the Scriptures," and see if these things are not even so. Yours truly,

SAM'L S. SNOW.

N. Y. Dec 27th, 1844.

REMARKS ON THE ABOVE BY THE INVESTIGATOR.

A Converted Infidel—Remarks on Prophecy.

Agreeable to our promise, we publish in today's Investigator the letter of Mr. SAMUEL S. SNOW, in relation to his conversion from Infidelity to Millerism; and as it contains, in our opinion, some erroneous views in regard to the character of the Bible, particularly in respect to its prophecies, we have concluded to make it the text for a few comments. We would observe, however, before proceeding to our remarks upon prophecy, that while we thank our Christian friend for his courtesy and kindness in complying with our request, we are somewhat disappointed in the nature of his communication. We expected, from what we had seen and heard of his conversion, that he had been a very firm, decided, determined Infidel—one who was thoroughly convinced of the truth of Infidelity and perfectly willing to repose upon its teachings, being satisfied, beyond the shadow of a doubt, of their entire conformity with fact and reality. Our Infidelity hath this extent, and we believe it is thus with all who are really and truly *bona fide* Infidels; but Mr. Snow appears, from his letter, not to have been of this class.—We make no question but that he was thoroughly sincere, and we should be very sorry if he understands us otherwise. What we mean is, his mind was wavering, unsettled, fluctuating. To use his own language, "I was (said he) far from being satisfied with my views. My mind was frequently agitated like the waves of the troubled ocean. At times, I felt a strong desire to find proof, if any existed, that the Bible was indeed the Word of God." This is no doubt the language of sincerity, but not of stability, firmness, reliance, confidence. Mr. Snow was not, to be sure, a Christian; we admit thus much; but, as his language above quoted evidently discovers an unsettled mind, we cannot agree with him when he says, "My unbelief in the Bible was of the most thorough and determined kind;" for if it had been, he never would have "felt a strong desire to find proof that the Bible was indeed the Word of God," because he would previously have demonstrated, to his own conviction, that it was not. The man who does not do this, although he may discard the name of Christian, is not in our opinion a "thorough and determined" Infidel.

We come now to a consideration of prophecy,

which as Mr. Snow thinks, proves the Bible to be the word of God. Prophecy is nothing more nor less than future history. Hence it must be evident in the least reflecting, that prophecy, to answer its design and come up to the demands and majesty of its object, must be a most plain, circumstantial, and dignified history of persons, places, and events yet to come, thrown so far forward in time as to prevent conjecture, and made in so many places and written in so many different languages as to preclude the possibility of interpolation and spuriousness. Had the entire history of the undiscovered continent of America, with all the improvements in the mode of warfare, mechanics, government, laws; its geography as to lakes, bays, rivers, seas and islands, hills and mountains; its steamboats and cars described, with the lines of action; and every important event specified as to the name of the place and person—and had all this been written at the same time in every language, professedly to lay the foundation of faith, it would then have been just what, and no more than what, the nature of the case requires; and it was surely in the compass of Almighty power and infinite wisdom to effect it, both in its origin and result. Attained, and there would have been a foundation for a noble temple, firm, deep, and solid, and as extensive as human faith and worship. As it is, we are called to admire splendid imaginary domes and spires radiant with eternal glory, but forbid to descend to the foundation, its corner-stones, and pillars and walls, or if we do, to go blindfolded by fanatic superstition; if we tear away the bandage—all vanishes!

If a history of the past would be unworthy of confidence, written in semi-poetic, semi-prosaic language, in which animals were made to personify men, and their actions and battles a series of events, it would be extremely puerile to suppose, and rudely arrogant to insist, that the same in style, character, and imagery, should be adequate to answer the high design of history in future—prophecy. Now it happens that the histories in future in the Old and New Testament,—except a few which we shall consider, and which come within the scope of probable conjecture,—are exactly of this character. A single example is sufficient. The Macedonian invasion of Persia, in which the he goat and ram represent the event in its persons, vicissitudes, and results. Who, with a symbolic history in his hand, in which the persons are represented by animals, geographical limits by their movements, and results by their triumph over each other or defeat, would conceive himself either guided or instructed? What man of sense will take Ossian's Poems as even a probable history of the infancy of Scotland? And yet they are as much above the one in the case supposed and under consideration, as plain and faithful narrative in moral instruction would be superior to dreams and visions.

Adverting to the specified instances, as in the destruction of Babylon, Tyre, and Jerusalem, we at once perceive, as stated, that they come within the circle of probable conjecture. What reflecting man, regarding things as they were, might not have predicted the same? That Babylon, the capital of the world, would, in the issues of battle and change of commerce and dominion, become plundered, sacked, deserted, and a ruin? The same of Tyre. And what political foresight, much less prophetic impulse, did it require to declare, in all the confidence of truth, that Jerusalem should, before a single generation passed, be surrounded by a trench and not one stone left upon another?—The Jews were an obstinate, superstitious, and brave people. Jerusalem was considered an impregnable fortress. The Roman power was at its height. It was well known

that it had become indignant at the province of Judea. It had been learned, in terrible example, as in the case of Veii Etruscum, Corinth, and Carthage, that, in case of a siege, entrenchment was certain, and desolation almost absolutely sure. The siege took place, and the prophecy was fulfilled. And upon this foundation we must rest our faith! We need not carry the argument another step. The prophecy of the Bible, were there no other proof, plainly established the fact that it is the mere work of man and not of God.

As we have published in the Investigator the letter of Messrs. McMurry and Snow, we would take it very kindly if the Advent Herald would insert in its columns the whole of the foregoing article.—*Investigator*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JANUARY 29, 1845.

Bro. Snow and the Investigator.

We cheerfully comply with the request from the Investigator to give their article, which with Bro. Snow's article will be found in another column, an insertion, as they have so promptly published the letters referred to.

The great objection the Investigator adduces against the claims of prophecy is that it is not sufficiently *minute*. Any one can see however that it is not the object of the Bible to note every unimportant point; and such a minuteness would swell the Scriptures to such a size that they would more seldom be read, which would defeat the very end of their being. The sole object of prophecy, is to give an *outline* of future events, enunciated with sufficient clearness that men may know the period of time they occupy in historical prophecy; and by the successive fulfilment of predicted events be satisfied with the authenticity of Revelation, walk in accordance with its precepts, trust in its promises, and regard its threatnings. If prophecy is sufficiently minute to accomplish this, all additional minuteness would be superfluous for the accomplishment of such an end.

We then come to the question, Are the prophecies sufficiently minute, to show us the period in prophetic history that we occupy, and to demonstrate that it could have been indited only by One who *knew* the end from the beginning? That it is sufficiently *minute* for this purpose, *early* Infidels never questioned. Their argument was that the prophecies were *too* minute! Porphyry, a noted Infidel of the third century, was driven to the conclusion that some of them were so plain and minute, that they could only be historical records, and must have been written *subsequently* to their fulfilment!

The Investigator contends, that the predictions respecting Babylon, Tyre, &c., "come within the circle of probable conjecture," and that "any reflecting man might have predicted the same." It is true that men do *sometimes* make correct guesses respecting the future. But who would dare to risk his reputation upon the fulfilment of a *volume* of guesses? for the failure of *one* would destroy his prophetic claims. Yet here is the volume of Inspiration filled with predictions extending through all times, uttered hundreds of years before the fulfilment of some portions, and foretelling events which man would never have supposed possible, and not a prediction has thus far been shown to be erroneous. The predictions of the Bible are so distinct that no one would apply them to two different events; whereas if they were mere general

surmises, they might be applied irrespectively to a hundred objects. And they farther are so particular in their application, that all human foresight could never have thus minutely unveiled the future.

Look at Babylon:—The manner of its assault, the condition and conduct of the besieged, the name of the General who should command the army, were all given 150 years before their fulfilment. Now no man could ever have thus conjectured respecting it; and would have been as likely to have made the same conjectures respecting any other city. Who would have presumed thirty years before the battle of New Orleans, to make a prediction that such a battle would be fought at such a time, and give the name of the General who should defend that city, with the manner of his defence, and its result? No one, certainly. Even the editor of the Investigator will not risk his reputation in predicting any of the extraordinary events which will transpire the present month. Who would have supposed, there would be just four,—no more and no less—mighty empires from the time of Daniel, worthy of being recorded by historians as "universal monarchies?" Or who could have predicted that the *third* would be divided into *four* kingdoms, while the *fourth* would be divided into *ten*? Who could have conjectured that Babylon would ever become pools of water? And why was not the same conjecture made respecting some *other* city? Why was it not said of Babylon, as of Tyre, that her dust shall be scraped from off her? And who would even have conjectured of Tyre that her soil would actually be scraped off, so that it should actually become "a place for the spreading of nets in the midst of the sea?" Or why was not the same conjecture made of some *other* city? Why was it not said of Palmyra, or Athens, or Ephesus, or Rome, or of any other place but Babylon, that the shepherds would not make their fold there, or the Arabian pitch his tent? Who could have guessed that the destruction of the temple would be so complete that not one stone would be left upon another? Or that Jerusalem would be trodden under the foot of the Gentiles to the end, of "the seven times?" Who would have predicted that the Jews would serve the king of Babylon just 70 years, and at the end of these 70 years the king of Babylon would be destroyed, and that nation become a tributary?

Questions like the above might be extended without limit. But when we see that the predictions respecting each city or event could have been applicable to none other; and that those respecting each were fulfilled in all their minutia, it would be sufficient we should suppose to prove the impress of the Divine Mind upon prophecies so extended in their scope, so minute in their application, and so exact in their fulfilment.

Editorial Correspondence.

LECTURES IN NORWICH.

DEAR BROTHER BLISS.—I commenced my labors in this city on Sunday last. In the afternoon a lecture was given at Greenville, a village about one mile from the city, to a full and deeply interesting auditory. In the evening, the Court House, in the city, being vacated for our use, we commenced our regular meetings there. The place was filled, and the audience listened with profound attention to some of the reasons of our hope. During the week the weather has been unfavorable to a large attendance, but we had good audiences of candid persons, who are, like the "noble Bereans," searching the Scriptures daily to see whether these things are so. Some interest is awakened, but as yet, there is nothing like a general movement; except, as is always the case, there is a *general talk*. The

Advent or "Millerism," is the theme of conversation in the social circles. It also affords an occasion for the scoffing editors, who are still troubled with the *hobgoblins* of their own creation, of "frauds," "ruin of families," "suicides," "murders," and "insanity," which they suppose are the legitimate fruits of the Advent doctrine. Each of the city papers has given a notice of our meetings, and of myself, and Bro. BROWN, who is with us.—The old slanders are again repeated, as though they were all true. Instead of confessing their sins, and asking forgiveness for their past injustice, towards a slandered and abused fellow citizen, who never injured them, or ever sought in his labors for them, or others, *ought but good*, they reiterate the old foul and infamous slanders, and seek to fasten public reproach and infamy upon us, and thereby to destroy the effect of our labors, as far as lies in their power. But what else can we expect of infidels and libertines; or of others among this class, who may be more decent in their life and deportment, who yet equally hate the idea of the *holy reign* of the Lord Jesus Christ with his saints? And what else can we expect of our Pharisees and Scribes, and their scoffing sympathizers who hang upon their skirts? We look in vain for justice from this "wicked and adulterous generation,"—we don't expect it. They know they don't tell the truth, and that they cannot prove a single charge that they ever preferred against us. Do they not know that by such a course, they effectually bring upon us the blessing of God, (though their own hearts don't mean so,) contained in Matt. v. 11, 12?—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Bro. F. G. BROWN, who is laboring with success at Worcester, has been with us most of the week, and rendered us essential aid in the meeting. He returns on Saturday, and I go to New London to commence another campaign.

The state of the Churches in this city and vicinity, if we are to believe their own statements, is most lamentable. We heard one discourse on the subject, which went to prove that the Churches throughout the country were left in an awful state of darkness and death at this time, and that all efforts, as yet, to revive or restore them, were abortive. They have had their "*feasts*," to revive their drooping hopes, and these only added to their desolations; and now they are having their "*fasts*," and as yet God does not regard them. I hope next they will see their folly and wickedness in opposing the coming of the Bridegroom, repent, and prepare for his speedy advent. When this is done, they may rationally hope for the approbation and blessing of God upon them. J. V. HIMES.

Norwich, Jan. 18th, 1845.

NEW LONDON: Bro. Himes writes; *Dear Bro. Bliss*.—I finished my labors in Norwich on Friday evening last and came to this place on Saturday evening. I gave a lecture in the Court House last evening to a large audience. But there an effort was made by some of the chief Scribes and Pharisees, to shut us out of that. All the Meeting Houses are closed, and now the "*Select men*," have shut us out of the Court House. This will be a *rich affair*. We have got the *Temperance Hall*, and I suppose they will try to shut us out of that next. But in any case we shall have a victory. Jan. 19th, 1845.

NOTICE.—All communications for Bro. Philo Hawks should be directed to Meriden, Ct.

Esdras.

But how came it in the Apocrypha? Why, many centuries after the book was written, a convention of men (for whom I believe no one claims divine inspiration,) declared it uninspired. It is however a conceded fact that Esdras was rejected by a majority simply of one, i. e. 23 out of 47 of that learned body of divines declared it worthy of being received as divinely inspired. Take another fact in relation to the decisions of that council. The book of Revelation, one of the most interesting portions of the New Testament scriptures—the Key to Daniel, and without which that interesting prophecy could never have been understood, was saved by a majority of only one. Thus we see that one vote would have placed Esdras in the sacred canon and Revelation in the Apocrypha. And the same objection that now exists against Esdras being received would have existed against the Revelation.

Voice of Truth.

Statements like the above have been frequently put forth; but we have never yet been able to find any ancient document, or copy of any ancient document, or any person who ever saw such document or copy containing such a fact. Now unless such exist, by what authority are such assertions made? And unless such can be produced, to what do they amount? If therefore any one can produce such evidence, let it be forth coming; or, let it be regarded as unsustained by evidence. We are often too ready to make assertions upon hearsay testimony; and many sad mistakes have thus been made.

Now the decision of a council cannot affect, pro, or con, the inspiration of any book. And even if the vote of such a council could be proved respecting the books of John and Esdras, they would then be far from being on the same footing. The book of Revelation is known to have been written by John on the Isle of Patmos; it was presented by him as an inspired book; it was received by the church from him as such; Polycarp and Papias, the disciples of John, received it as such; and the entire church so regarded it. Afterwards, when the church had become corrupt, to avoid the Millenarian doctrine, some endeavored to destroy the canonical authority of the book; but they were unsuccessful. But had they succeeded in having it condemned by some council, it would not have destroyed the evidence of the authenticity of the book; for it was received by the entire church as inspired, from John, who professed to receive it from God as such.

But the evidence of the inspiration of Esdras, rests upon no such cornerstone. It purports to have been written six hundred years before the Christian era; and yet no trace of its existence previous to that era can be found! To the Jews were committed the keeping of the oracles of God, they were never accused of being unfaithful in that particular, and yet no trace of it, or any reference to it is found in their writings. It has never been found in any ancient manuscript of the Hebrew or Chaldaean language, in which it must have been written, if it thus early appeared; and there is no reference to it, or any evidence that it was known or existed in the early ages of Christianity. Consequently it was not received as from God by this people, as every book in the Bible was, at the time it was delivered.

The first that was known of Esdras was its appearance several hundred years after it was purported to be written, in a language different from that in which it would thus have been written; and by those among whom it first appeared, it was regarded with no more confidence, than we now attach to the "Book of Mormon." And had the Book of Mormon made its appearance then, it would now stand on the same level with Esdras, as respects its claims for authenticity; and it would have as valid a claim for being written in the days in which it purports to be written. But the Rev-

elation of John stands upon much higher grounds; it was received as canonical by all councils, because it was always received as such by the early Christians; but Esdras was rejected as such by all councils, because it was never recognized by the church as such. It becomes us to regard the evidence upon which those councils acted, and not the mere vote of the councils.

"A Weighty Affair."

The above is the heading of an article in the Biblical Recorder, a Baptist paper, in reference to the Christian Watchman of this city.

It seems that the article we referred to some time since in the Watchman of Mr. Dowling respecting the "Closing scene of Millerism," in New York, &c.,—in which he stood forth as public mourner for deceased Advent babies which are still living;—was copied into the "Recorder," without due credit to the Watchman. For this the Watchman called the Recorder to an account, and charged it with inserting it "in leaded type prefaced from our own correspondent," &c., &c. In reply, the Recorder says:—

"That the article was 'set up in leaded type,' is not the fact. Nor is it a fact that the said article was 'prefaced,' as above charged, or in any other way—the words quoted having been copied by the printer, with the rest of the article, from the Watchman. The insinuation contained in the above, that the credit was intentionally withheld, or that there was any design, or ambition to make the article appear as original matter in the Recorder, is worthy of the source whence it proceeded, and could have originated, it seems to us, only with a mind familiar with such motives."

And "lest a repetition of the offence should occur, we hereby promise our cotemporary to transfer nothing more from his columns, unless it be something which we may see cause to copy for the purpose of animadversion. That the reader may have some idea of the amount of benefit accruing to us from the selections referred to, we would say, that the Recorder containing it, has been returned to us from the office of the 'Advent Herald,' enclosing a number of that paper, in which the article from the Watchman is declared to be UNTRUE, and calling on us for a correction of its MISSTATEMENTS."

It will be seen by the foregoing, that Mr. Crowell is regarded by some of his own brethren in the same light that we regard him.

HUMAN CHRONOLOGY.—We often hear remarks of a want of confidence in human chronology, and an attempt made to show when the periods end independent of it. But let it be remembered, that however defective human chronology may be, it is all the guide we have for the measurement of time since the crucifixion, and we are also dependent upon it alone for any approximation or clue to the years from which to date any of the events recorded in the Scriptures.

Letter from Mr. Miller.

DEAR BRO. HIMES.—I have just finished reading the second number of "The Advent Shield," and I never left off reading any book, save the Bible, with such a deep and heartfelt anxiety to have all Christians of all denominations read it, as I do this. I said to myself, if all Christians would candidly, and honestly read and compare this with the word of God, all prejudice and preconceived opinions, which serve now to divide, distract, and confuse, the dear family of God on earth, would be removed, and we should all see eye to eye, on the great and glorious subject of the return of the dear Master from heaven. Or at least, they would all see the necessity for it, and love and pray for it, and thus our hearts and our prayers, as well as our eyes, would be as one. I immediately began in my mind to devise some plan by which the object could be effected: and the first plan which my imaginative mind invented was for every Brother or Sister, who was already confirmed in the truth of these things, and was able, to supply themselves with a copy,—and there are but very few but what

can supply themselves, or be supplied—then we would all of us consider ourselves bound to go to one Christian friend at least every week, and by kind and benevolent means, get them to read and digest, and be converted to these glorious truths. I then calculated that when any one was truly converted, they would make another fresh and efficient missionary. I went so far in my imaginations as to calculate that one a week for every missionary would be light work, and thus continue on in arithmetical progression, and to my surprise, I found the whole world would be converted to see eye to eye in a very few months. What can this mean? said I, to myself, has not the world wisdom enough to try this plan before? Surely there are thousands now living on the earth wiser and better than myself: why has not the thing been tried, and succeeded before? I then began to look about me for a precedent—and my mind first lit upon Jesus Christ; surely, said I, he had when on earth more wisdom than all living to devise means, he had all power to accomplish his plan, he had love enough to prompt him to execute it; for he gave his life to redeem lost man; and if this plan would insure success, he would never fail. I therefore reviewed his life, and found that almost the first act of his ministry was to send out his 12 disciples, and other seventy also, to go two and two into every city in Judea, and into private houses, and if possible persuade men that the Kingdom of God had come nigh unto them. He endued them with power from on High to work miracles as a confirmation of the truth of their proclamation. And what was the effect? We cannot exactly tell. We know some things which it did not do. It did not convert but few, if any of their political rulers, none of their learned faculty or literati, no Lawyers or Scribes, not one, as we can learn, of all their Priests, nor any of their principal sects of Pharisees or Sadducees at that time; and it is evident, if there were any, they must have been of the common sort, and the number so small that they were not noticed by even their opposers. Some few years afterwards, the church at Jerusalem tried the same plan. They were by persecution driven out of the city, and went everywhere preaching faith, repentance and the resurrection, although they had some better success; yet in comparison to the many who heard, for Paul says their sound went out to the ends of the earth, but very few believed. Again, it has been tried in this our day; for fifty years the Protestant Churches have been sending missionaries, Bibles, tracts and publications without number, and is the world converted? No. It has waxed worse and worse. The German churches have embraced Neology. The English are, many of them, going back into Papacy, and the American churches are calling in the world to eat and drink with them on the brink of ruin. And the man of sin already outnumbers them altogether, and will soon obtain civil power over the whole continent, unless Christ should come, which is our only salvation and hope.

My visionary scheme was demolished at a blow, and became, like Nebuchadnezzar's image, as the chaff of the summer threshing floor. But I feel very thankful to you and the dear brethren, who have contributed to furnish such an intellectual feast. And I have learned that while the world stands, under the present means of grace, among the discordant views of so many sects, and all the leaders and teachers of these sects, using all the means in their power to keep the people under them, ignorant of their weak points, and of their opponents' strong points, monopolizing all the knowledge, to the exclusion of all who may disagree in any one thing from them, that the world cannot be converted and see eye to eye? They cannot: each denomination must have their own commentaries, libraries, tracts, publications, and some of them their own translations of the Bible. And thus only a few independent minds know any thing farther than the teachers of their several sects are pleased to dictate. Methodists must hear nothing but Methodism, and that is what their rectors or popes shall allow them to be taught; thus from the Romanists down through all denominations, it is the same. How then can it be possible for us to be a unit, or see eye to eye; unless we must have Christ, or Antichrist, for our head, the kingdom of men, or the Kingdom of God. Then let us pray, "THY KINGDOM COME." Come Lord Jesus, come quickly.

WM. MILLER.

Low Hampton, Jan. 16th, 1845.

Br. A. M. Osgood's address, is New Market, N. H.

To the Opponent.

Those of our *opposers* who have published on the book of Daniel, must admit three important truths of our faith, or they have proved themselves dishonest. They must confess that the *time of the end* has come, that the *vision is unsealed*, and that the *wise may understand*. If they will not admit this, their "works" have clearly shown their dishonesty. It is well known that Adventists believe that the time of the *end* has come and that the book of *Daniel is unsealed*, and have used it in defence of their faith. But our opponents have denied that we are living in the time of the end, and ridiculing us for pretending to understand, they have taken this book (which Gabriel declared should be sealed until the *time of the end*, Dan. xii. 9,) and given a different interpretation to the public to refute our arguments. But why have they attempted to interpret the vision, which, according to their faith, is yet *closed and sealed*. (See *Stuart's Hints*, works of *Chase*, and *Colver*, &c.) This looks like the magician tricks of olden time. At least it shows that they have only guessed at the meaning of Daniel's prophecy. And in attempting to do this, they have surely been guilty of "*prying into the secrets of the Almighty*." H. H.

The Church of Rome.

A writer in the *Christian Advocate and Journal*, supposed to be Signor Bargnani, an accomplished Doctor of Laws and refuge from Papal tyranny, says that "In 1836 there were in the United States 12 bishops, 1 archbishop, 341 priests, 300 churches, 10 colleges, 31 convents, and 600,000 of the Roman Catholic denomination." And that the increase of the Romish church in this country since 1836 amounts to 12 bishops, 293 priests, 772 churches and other stations, 1,400,000 individuals, and other things in proportion." He then adds "Should the said church go on increasing for the next thirty years as she has done for the last eight years, the papists would be a majority of the population of the United States, and the pope our supreme temporal ruler."

In England, since 1814, the Romish church has also increased in an astonishing degree; and should she increase in the same proportion for the next thirty years, the pope would rule Great Britain also, and the dream of Gregory VII. would become a *frighful reality*; for the papal system is a theocracy, or a politico-religious despotism. Wherever the civil power is too strong for her, popery clings to it, and adds to its strength in return for the support, or toleration she may derive from it. Wherever the civil power is weak, Popery twists itself around it, and gradually smother it down to a mere instrument of her own political domination.

The fundamental principle of the Romish faith, salvation by works, and through the church, places the laity at the feet of the priesthood, and the *now* universally received rule of that faith, the *infallible and irresistible authority of the church*, places the supreme pontiff over the *neck of his flock*, and annihilates the individuality and independence of the nations.

The spiritual evils may be summed up in a few words. They begin and end in the exclusive compulsory establishment of her religious creed. Now this creed "*has nothing of Christ*," as Francisco Vettori said, *but the name*."

The temporal evils may be seen in the intellectual, moral, and economical condition of Roman Catholic countries. Whoever reads the history of Italy, Spain, Ireland, Central America, and of England, Prussia, and the United States, &c., will see that their different religious systems had the greatest share in the

ruin of the former, and the prosperity of the latter. But on a further examination he will find also that Mohammedanism and heathenism are compatible with the temporal prosperity of the nations, and that Romanism is their heaviest curse. Spain is now a dreary waste, haunted by beggars; under the Moors it was the best country in Europe. The western portion of the Roman states is now a pestilential desert; the lower part of Italy, Sicily, Sardinia, &c., are among the most backward regions of christendom. And yet in the republican times of Rome and Greece those desolate provinces were the garden of the world. Protestantism has converted the wilderness of New England into the most flourishing abode of industry, religion, and liberty; and Romanism has turned the populous regions of Central America into a lonely waste, where the few degraded remnants of the indigenous populations have lost even the recollection of their former greatness. But Rome herself is the best emblem of popery. There sits the *eternal city* in the centre of a desert, herself more than half deserted, and, as if ashamed of the surrounding desolation, anxious to fly to the neighboring mountains. Her own creature, the malaria, seems bent on her extermination.

We see Rome now in open league with the reigning princes of her communion against their people, while she is stirring up the disaffected portion of the people, in protestant countries, against their several governments, and plotting most pertinaciously with demagogues for their destruction. And, we sorrowingly acknowledge the disadvantages of Protestantism in its contests with Romanism, arising out of its external differences, for they have long since grown into disunions, and denominational selfishness, which did, and do prove most fatal to the cause of truth and our own peace, inasmuch as they weaken the confidence of the *mark-minded* in the soundness of our faith, and exert from each denomination an indirect avowal of its impotency against the common enemy in the fact that our missionary efforts are directed to the most distant heathen and Mohamedan countries, as if afraid to look popery in the face, while Rome assails us in the very heart of our strength and life.

But what can prevent the further increase of the Romish church, and the final establishment of her supremacy on the ruins of christianity, and the independence of nations? The hopeful may look for some contingency, the pious to God's mercy; but none in his sober senses to any, or all, the protestant agencies at present in operation; *for if all the institutions in this country and Europe for the spreading of true religion have not, in spite of their zeal and money, hindered in any sensible degree the growth of popery under their very eyes, would it not be folly to suppose that they may put her down, or even arrest her march, when in her full strength, and in the confidence of a crowning victory?*

LETTER FROM LIVERPOOL.

DEAR BROTHER HIMES:—I write to inform you that we have heard of the evil treatment you have received by the enemies of the Savior. We desire to sympathise with you, and would very willingly bear a part of the burden; we have been exposed to scoffs and taunts, but these things we must expect; the servant must be as his Lord, and it is through much tribulation we must enter the Kingdom. It appears very extraordinary to me that the time has passed. Surely we cannot have had the correct starting point, else I am persuaded that the Lord would have appeared, I fear that many will now go back and walk no more with us; but I am resolved still to look for and hasten unto the day of God, it is not remote; I am sure of this, that Jesus will not tarry much longer; let us *now* be watchful and prayerful,

lest coming suddenly he find us sleeping; *now* our faith is to be tried like gold, until every particle of dross be destroyed. O that we may not make shipwreck of faith, and of a good conscience, but persevere unto the end, that we may be saved. I am sure that you are exposed to much persecution; happy are you, for your crown will be the brighter for it. Please give our love to all the dear brethren and sisters.—Brother Dealtry came into town on Saturday fully expecting to find either you or some other brother from America, and is much disappointed; he came here for the express purpose of taking with him back to Bristol any dear brother who might have come. Brother Dealtry has a church in Bristol, and the Lord's work is prospering among them. We would have been very happy indeed to have received a few lines or a late paper from you; we received the last parcel you were kind enough to send; we do return our sincere thanks to you, and should time continue, we trust that we shall be enabled to give a proof of our regard; do send us word how you are getting on; we long to hear from you; the brethren send their love to you; may peace be with you all. Amen. Yours affectionately, in the patient waiting for Jesus.

JOSEPH CURRY.

Dec. 2d, 1844.

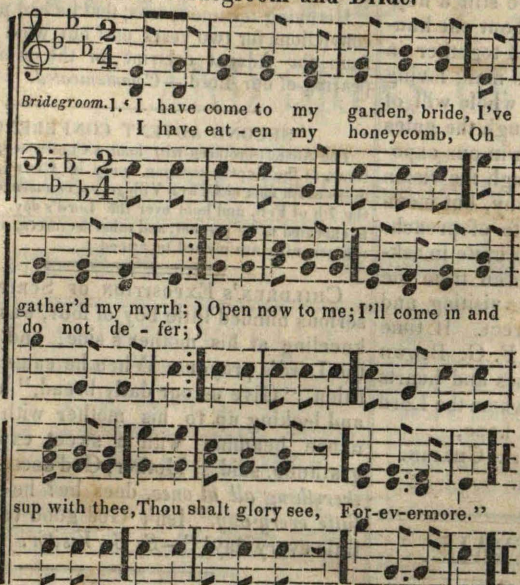
Princes place, Fleet Street, Liverpool.

LETTER FROM BRO. I. ADRIAN.

DEAR BROTHER HIMES:—You will no doubt be pleased to learn that the Advent brethren in this region are yet firm in the faith that the Lord will soon appear. It is true that those of us who were expecting the return of our Lord on the 10th day of the 7th month have been greatly disappointed; yet we are not discouraged. Christ will come very soon, to the everlasting joy of his waiting people. The Lord permitted us to mistake the last light-house for the harbor. We are now in the vicinity of home, and the contrary winds begin to howl around us in persecution, yet on their breeze is borne the sweet perfume of the heavenly country, for which we look. You know, my brethren, we are exorted to hold fast our confidence to the end. Oh let us not slacken our efforts, but go forward in the strength of the Lord. I am sorry I have been doing so little for the cause in the circulation of the Herald. I wish, my brethren, you all felt as I do at this time. My brethren, God is in this work; soon, very soon, he will take the battle into his own hands, and he will bind satan and all his angels. What we do must be done quickly; behold the Judge standeth at the door. Happy will that servant be whom his Lord when he cometh shall find sighing over the abominations in the land. Let us be faithful and keep in mind the promise, "he that overcometh shall inherit all things." It is true, my brethren, that the wise man says "a good name is rather to be chosen than great riches;" yet one wiser than he "made himself of no reputation." And it is reported of them of whom the world was not worthy, that they "endured trials of cruel mockings." And Paul took pleasure in reproaches for Christ's sake. Is it not evident that a popularity-seeking, a self-seeking Christian, must be a contradiction in terms?

Again, what a thought is that; "he made himself of no reputation." He, whose name shone above the brightest seraph that surrounds the throne of the eternal God, "made himself of no reputation;" and it was said to him "thou hast a devil." If they have called the master of the house Beelzebub, how much more they of the house-hold. Be patient, brethren, our deliverance is at hand. I wish to say for your encouragement, Bro. Himes,

42 The Bridegroom and Bride.



2 "I sleep, but my heart awakes,
It is thy glad voice!
Thy fair locks wet with dews of night,
How can I rejoice!
Knocking now for me,
My beloved! lo, 'tis he!
I shall glory see, Forevermore!"

3 "I arose to my well-belov'd,
But he had withdrawn!
I fainted in sorrowing,
For my Lord was gone!
I call'd him by name,

BRIDE.

ANGELS.

MILLENNIAL HARP.

43

To my cry no answer came;
Still I'll seek the same,
Mourning and lone!"

4 "Whither now has my loved-one gone?
Oh where turned aside?
I am waiting for him alone,
With him would abide!
My belov'd is there,
Midst the fragrant lilies, fair;
I shall Eden share,
Faithfully tried!"

Bridegroom to the Bride when made ready.

5 "Thou art comely and fair my love,
Oh, beauty is thine!
I have chosen thee, now my love,
I claim thee as mine!
Thou hast overcome,
For thine eyes were turned to me;
Thou hast victory,
Glory is thine!"

6 "Who is this that looketh forth
As the morning dawn?
More fair than the queen of night,
And clear as the sun!
Banners in array,
Waving terror and dismay,
In the army's way
Conquests are won!

7 "Oh who is this that cometh now
From the wilderness?
She leans on her well-belov'd,
In her bridal dress!
Coronation morn!
Jesus comes to claim his own,
He will his adorn,
Robe and enthrone!

E. C. C.

and all the brethren who have been in the front of the battle, the burden of the day, that the brethren in the north of mont and New York, in the vicinity of Champlain, are holding on to the hope of the gospel. I have never seen them more firm in the faith than they now are. They are becoming more and more satisfied that the mass of the sects have lost sight of the hope of the gospel, in opposing his immediate coming. Almost universal harmony pervades our ranks. Some few of our brethren and sisters have gone off in one of the whirlwinds of these last days; yet we thank God they are but few. There are some pretended teachers walking up and down in the land like their old masters, seeking to lead captive the simple, teaching the propriety of having spiritual wives, &c. They make great pretensions to piety!! Look out for them. Sometimes they have on the robe of *spiritual redemption* or the *restoration of the gifts* as a shield, or cloak, and so accomplish their ends. In the name of the brethren, having consulted with many of them, I enter my protest against this last effort of the devil to ruin souls. It is a time of great trial; we shall soon hear the last cry, "give us of your oil, our lamps are going out." We occupy a fearful point, my brethren. Watch. Yours in the expectation of soon seeing Christ. My Post Office address is Essex Vt. J. ADRIAN.
St. Albans, Dec. 19th, 1844.

LETTER FROM BRO. BARLOW.

DEAR BROTHER HIMES:—In the Herald of Dec. 25th, is an article from Professor Bush on the image seen in the dream of Nebuchadnezzar. I wish to notice what appears to me a wide discrepancy between the prediction of the Prophet, and the exposition of Professor Bush.

After admitting that the Image symbolizes the Babylonian, the Medo-Persian, the Grecian, and the Roman empires, he proceeds to say in his 5th, section—"The relation of the smi-

ting stone upon the image, denotes a gradual and not a sudden overthrow of the empires." The process of demolition commenced at the ushering in of Christianity, during the reign of the earlier Roman emperors—and is still going on among the prominent nations of modern Europe," &c. Now, according to Professor Bush, the stone smote the image on the *legs*; but instead of the image being *then* broken to pieces, he represents the smiting operation to be continued down to the very toes—but for aught that I can see, he allows the entire image to be yet standing. Now mark the representation of the Prophet—He tells the king that the stone smote the image on the *feet*, "and break them to pieces." And the conclusion is unavoidable, that when the *feet* were broken—all the constituent parts of the entire image are broken at the same time. "Then," when the stone smote the feet, "was the iron, the clay, the brass, the silver, and the gold, broken to pieces *together*, and became like the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them." Though so many ages have rolled away since the head of gold gave place to the "breast and arms of silver," the gold cannot be broken by the stone till the iron and the clay are broken. Neither can the silver and the brass, which have both given place to the iron and the clay, be smitten by the stone any sooner than the head of gold. Their doom is at one and the same moment, or the prediction of the Prophet fails.

To me there is an absurdity inseparable from the view of Professor Bush—That if "the process of demolition commenced at the ushering in of Christianity," the stone has been smiting the image for eighteen hundred years, and accomplished just nothing. If he would call the image the symbol of the kingdom of Satan, there would be some force in his exposition. But this he does not presume to do.

Can the Professor point us to a single hu-

man government which Christianity has demolished? If not, according to his view, what event contemplated by the Prophet, was not a mere change from one form of human government to another, but an utter annihilation,—a final sweeping away of every form of terrestrial government, whether exercised by saints or sinners, and an introduction to the eternal state in the world to come.

There are several other points in the article alluded to, which in my view are at variance with the scriptures of truth, but I forbear to notice them at this time. In conclusion, I am reminded of the declaration of the Apostle, that it is possible to make the word of God of none effect through our tradition. What is to become of the gold, the silver and the brass of by-gone ages,—whether they ever have, or ever can be smitten by the stone, we are not informed. Will some one tell us?

Yours in hope. H. BARLOW.
East Barnard, Jan. 1845.

A FOG IN LONDON.—There was a remarkable fog in London on the night of Nov. 21, of which the London Times gives the following account:

"During the early part of yesterday, the fog which over-spread the metropolis and its neighborhood, was not very dense—at least a Londoner would not so consider it; but as the evening advanced, the decrease of light became apparently accelerated by a very great increase in the thickness of the atmosphere; and before 5 o'clock, the whole metropolis was overspread by that which without exaggeration may be designated as 'a thick darkness.' The streets presented in every quarter appearances of the utmost confusion and alarm. Persons on foot literally groped their way through the mass of smoke and vapor which filled every street, whilst carriages of all descriptions, wagons, omnibusses, and cabs, made their way

at a foot's space, and under circumstances alike dangerous to the parties who guided them, and to those with whom they were every moment coming in contact. In vain were vehicles provided with lamps, and preceded by torches, in vain was the greatest care and caution observed by those who led or drove; accidents became of momentary occurrence, and amidst the shouting of men, the occasional screams of the few women or children who ventured abroad, the glare of the torches, and the active dexterity of thieves, the police found abundant employment, while every one who had a home, and no very pressing business to keep him out of doors, hurried into shelter with as much expedition as the prevailing darkness and confusion would permit."

LETTER FROM BRO. WM. CHAPIN.

Dear Bro. Himes,—In looking over a late number of Zion's Herald, I noticed a communication from this place, signed "C. Baker," in which he says the "desecrating and bewildering doctrines and operations of Millerism are becoming quite powerless among us, except among a very few." It would seem that Mr. B. would give an impression abroad that "Millerism" in his charge had become quite powerless. I do not know what he means by "desecrating and bewildering doctrines," unless it is to believe God's word, be looking for the Lord, &c. Now it may be cheering to the Adventists scattered abroad, to learn that we are still looking for the return of the heavenly Bridegroom. In '42 and '43 bro. Cox was stationed here, and preached the word faithfully; and also the time, and God abundantly blessed his labors in the awakening and conversion of about one hundred and seventy souls; and many were led to believe the Lord would come in '43. But he was soon removed by a "branch of Christ's disciples," who had resolved to banish and drive away Millerism with all its principles, who was utterly opposed to every thing but Methodism. In the spring of '44, we were denied the privilege of worshipping in the house where we had formerly held our meetings, after holding a conference meeting about a week, and we repaired to a school-house. About this time a few of us became convinced, by reading br. Stockman's trial, and the efforts made to put down the doctrine of the Lord's immediate coming, that the M. E. Church had become an oppressing and persecuting power; and we felt it our duty to come out of her. With the help of a number of the brethren and sisters who did not then leave, and the assistance of the good Lord, we were enabled to sustain meetings on the Sabbath, and two or three evenings in a week, and prayer-meetings in different parts of the town. We had preaching a part of the time from brethren from different places; but none preached the time of the Lord's coming, and we all went to sleep. But we were awaked at our camp-meeting by the cry of the seventh month; and about the last of September it was believed by most, if not all, that on the tenth day our great High Priest would come out to bless the waiting congregation. Most of the brethren and sisters thought of nothing but getting ready to meet the Lord. We met at different places for a number of days in succession, for prayer, and had a heavenly pentecost season. Some twelve or fifteen souls were converted to God, over one hundred followed their Master into the water, and all went on pleasantly until about the 20th of October, when a mob surrounded the house of br. Brown, where our prayer-meetings were held, and did some damage, and broke up the meeting; but did not destroy our faith. If these are not scoffers of the last days walking after their own lusts, then I know not when to look for them. But the tenth day passed away,

we were disappointed, and somewhat cast down, but not destroyed. We are still a happy band of brethren and sisters, about one hundred in number, well united, bound together in love, following no man, fearing no man, loving everybody, and trying to do the whole will of God, that we may enter in through the gates into the city. We have full faith in our expositions of the prophets; and although the vision seems to tarry, we cannot tell why, but mean to wait for it. As we are destitute of preaching most of the time, we cordially unite in asking some of our preaching brethren from the west to spend a little time in visiting and preaching as the Lord may direct. If time continue, may we not see bro. F. G. Brown here? You will find our houses and hearts open to receive you or any one whom the Lord may send. Yours in the blessed hope,

WM. CHAPIN.

Orrington, Me. Dec. 30, 1844.

THE ADVENT HERALD.

BOSTON, JANUARY 29, 1845.

Appointments for Canada.

ARRANGED BY BRO. HUTCHINSON.

DEAR BRO. HIMES.—I have just received yours of the second instant informing me of your intended visit to Canada. It has filled our hearts with joy. We have arranged the appointments as follows:—

February 15th	18th	19th	20th	21st	22d	23d	25th	26th	28th	March 1st
		Hatley.		Melbourne.		Shefford.		Outlet.		Champlain.
								Bolton Centre.		
								Odell Town.		

NOTICE.—Friends in the vicinity of Worcester will find a large assortment of our books and street, Worcester.

The Post Office address of Bro. T. M. Preble, is East Weare, N. H.

CONFERENCE.

An Advent Conference will be held, the Lord willing, in North Scituate, R. I., to commence on the first day of February, and continue over the Sabbath.

J. S. WHITE.

North Attleboro', Jan. 23, 1845.

CONFERENCE.—The Lord permitting, there will be a S. A. Conference at Portland, Me., commencing Thursday eve, Feb. 6, to continue over the Sabbath; and I will meet the friends in Dover, N.H. Tuesday and Wednesday evenings, Feb. 4th and 5th, Jan 21

I. E. JONES,

GRANGER, O.—The Post Master of this place wishes to take the "Herald," one No. having a few days since come into his office,—the first one he ever saw. He says "The way Advent believers are ridiculed and belied here, is a disgrace to mankind." "While reading your paper, my heart was full, and my eyes betrayed their weakness; partly to see how the honest believer is ridiculed, and partly on my own account. I want to be prepared for the coming of my blessed Jesus."

OBITUARY.

Died at Derry, N. H. Jan. 7th, Benjamin Franklin, the only son of Jonathan and Betsey C. Hazleton, aged 19. In early life he was taught the principles of religion, and imbibed the fear of the Lord. Being strictly moral in his habits, and amiable and mild in his manners, he secured the good will and kind regard of all that knew him. For one year past he suffered much from habits tending to consumption, of which disease he died. For eight or ten weeks previous to his death, the grace of patience marked his declining life. Benjamin Franklin knew not the joys of religion till a short time before he died. A number of weeks before his death, he uniformly joined with his parents in earnest and importunate prayer, morning and evening. He obtained forgiveness. The Lord answered. He died in peace and in full hope

of soon seeing Jesus and sharing in the first resurrection.

His dying testimony was, that he had no religious convictions for two years past but what originated from the Advent doctrine, or the immediate appearing of our Lord.—Communicated.

SECOND ADVENT CONFERENCE.

The Advent brethren will hold a Conference, if time continue, at the Baptist meeting house in Orwell, about three miles north east of Orwell Village, to commence on Friday, the 7th of Feb. and hold over the Lord's day. Bro. Miller is expected to be present, and other lecturers, and the brethren generally are invited to attend.

CHILDREN'S EXPOSITION OF SCRIPTURE.—A serious minded little boy of four, was one night kneeling at his mother's side, and repeating the Lord's prayer. When he came to the petition, "Give us our daily bread," he stopped, and looking up to his mother with a countenance beaming with a sweet expression of gratitude, said, "Mother, God doesn't give us *everything all at once*, does he? he gives us a *little every day*. Isn't God good to give us a *little every day*!"—S. S. Visitor.

MORE TROUBLE IN THE EPISCOPAL CHURCH.

—We find in the Episcopal Recorder, published at Philadelphia, an article headed "Recent Developments in New York," in which it is stated that a sort of conspiracy has been discovered amongst some of the members of the General Theological Seminary in that city, the object of which appears to be to render the institution, as far as practicable, subservient to the principles and policy of Rome.—It is said that the association has its common seal, with C. U. (Catholic Unity upon it, its secret meetings, and its correspondence with the Papal authorities in that vicinity.—Mail.

Letters and Receipts to Jan. 25th.

J Walker \$2.00 by pm \$2 pd to end v 9; R Gault by pm \$2 pd to end v 7 only; Louise Ayers by pm \$1 pd to 220 in v 9; Geo W Gregory by pm \$1 pd to 214 in v 9; K Cobb \$1 pd to 214 in v 9; H Willard \$1 75c pd to 159 in v 7; R Sampson 25c pd to 200 in v 9; J Tewksbury by pm \$1 pd to 203 in v 9; Mrs Briggs \$2 pd to end v 8; J P Ames \$1 pd to 220 in v 9; J Gilchrist by pm \$1 pd to 220 in v 9; A Beals by pm \$1 pd to end v 8; H Phelps by pm \$1 pd to end v 8; J B Richardson by pm \$1 pd to end v 8; Miss C Thompson by pm \$1 pd to end v 8; Wm Webster jr \$1 pd to 220 in v 9; John Towle \$1 pd to end v 9; J Barrows by pm \$1 pd to 220 in v 9; C V Coburn by pm 50c pd to 207 in v 9; J O Johnson by pm 50c pd to 207 in v 9; M L Clark by pm \$1 pd to 220 in v 9; John Lindsey by pm \$1 pd to 220 in v 9; A Newton by pm \$1 pd to end v 10; W O Lawrence by pm \$1 pd to 204 in v 9; J Whitman by pm \$1 pd to 217 in v 9; John Curtis by pm \$2 pd to end v 9; Samuel Bass by pm \$1 pd to end v 8; Francis F Sparks 50c pd to 207 in v 9; H Dukey by pm \$1 in addition to amount entered pd to end v 8; E Wentworth jr by pm \$1 pd to middle v 10; Elias Smith by pm \$1 pd to middle v 9; D Brewster \$1 pd to 220 in v 9; E Stinson \$1 pd to 220 in v 9; Rev H Stinson by pm \$1 pd to 218 in v 9; J S Richards by pm \$1 pd to 207 in v 9; Yes, we will; Asa Styles 20c pd to 194 in v 8; L Bartholow by pm \$1 pd to 220 in v 9; E C Drew \$1 for "Watch" pd to end v 8; C Benedict 50c pd to 207 in v 9; H Smith 50c pd to 207 in v 9; E Peck \$1 25c pd to 226 in v 10; S D Ostrander \$1 pd to middle v 9; J Powley \$1 pd to 220 in v 9; WB Wade 50c pd to 191 in v 8; E B Newton \$2 44c pd to end v 8; Mrs Catharine Howe \$1 pd to end v 8; Thos R Dorrone \$1 pd to 220 in v 9; R Haskins \$1 pd to 220 in v 9; R Cleveland \$1 pd to 203 in v 9; W S Woodcock \$1 pd to middle v 9; S Burroughs by pm \$1 pd to 207 in v 9; S Robinson by pm \$1 pd to 214 in v 9; A B Thayer by pm \$1 pd to 220 in v 9; Dea A Thayer by pm \$1 pd to end v 9; B Manning \$1 pd to 220 in v 9; W S Willey by pm \$1 pd to end v 8; J S Blaisdell by pm \$1 pd to 207 in v 9; S Palmer by pm \$1 pd to end v 8; Thomas Woodward \$1 pd to end v 9; C Morrison 50c pd to end v 8; B D Hill \$1 pd to end v 7; M Jackson \$1 pd to 220 in v 9; P W Plummer \$1 pd to middle v 8; S Hurlbut by pm \$2 pd to end v 9; S Richardson \$1 pd to end v 8; Hannah Robins \$1 pd to 215 in v 9; D Blood \$1 pd to end v 7; S Richardson \$1 pd to end v 8.

Wm Miller; pm West Sand Lake; pm North Springfield \$1; pm Manchester N.H.; pm Hampstead N.H.; pm Lunenburg Ms; W C Page; L Kimball \$30; Jonathan Whitman; pm Limerick Me; Deputy pm General; pm North Prospect Me; H Munger; Wm Miller; I H Shipman; pm Napersville Ill; E C Drew \$1 for "Watch"; S S Moulton 50c; S W Deland; J V Himes; D Tarbox \$2; C W Beckwith \$5; T L Tullock; Mrs WC Page money received all right; Isaac Addison; Abigail Mussey; J S White; pm East Greenwich R.I.; Wm Barker; Henry S Parker; pm Greenville N.Y.; H Munger; A M Osgood; pm Richland N.Y. \$1; pm New Ipswich N.H.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 26.

Boston, Wednesday, February 5, 1845.

WHOLE NO. 196.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

DOW & JACKSON, PRINTERS.

THE LAST PRAYER.

When the "warfare is o'er," the favored "time come,"

Then the people of God shall sigh for their home!
From mountains, and hills, and the isles of the sea,
From forests and caves, one petition shall be:—
Avenge, O avenger, thy people oppress,
And take them to thee, O Savior, to rest.

Almighty, majestic in terror descend,
The poor and forsaken with judgment defend,
The harvest is dried, let the reapers be seen
With sharp flaming sickles the vineyard to glean:
The grapes in thick clusters hang ripe for the press,
In anger and fury with shoutings oppress!—

Thy garments be-crimson with blood and with gore,
And trample the proud to be exalted no more;
Descend with thy kingdom, thy glory disclose,
Bring joy to thy friends, and pour shame on thy foes.

Creation doth groan—all nature's in pain:
The "Valley of Vision" now teems with thy slain:
The tyrant grim Death thy redeemed now enslaves,
Their fetters melt off, rend the bars of the graves!
From hill-top and plain, and deep's coral bed,
Awake, and bring up, the slumbering, just dead.
The ashes of martyrs restore from the gale,
O'er the rack, and the sword and the faggot prevail,
The free light of heaven burst the patriarch cell,
And Death and the Devil be banished to hell!
To fathers their children in gladness return,
And children to fathers in triumph be borne.
O restore to the meek their lot, their reward,
Grant Eden's green fields to the loved of the Lord.
For the sake of thy truth, thy glory we pray,—
Dispel the dark night with the bright endless day.

F. G. B.

Worcester, Jan. 1845.

Elijah the prophet.

Malachi iv. 5, 6. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

At the present time the hopes of the true Israel of God are turned to look for their

final deliverance, from their worse than Egyptian bondage,—not only from civil, but ecclesiastical usurpation and power, which is binding men's consciences to men-made creeds and constructions of the holy law of God, chaining their minds to the narrow and contracted dogmas of sectarian faith, teaching the philosophy of the heathen poets, and the tradition of the Mother of abominations, rather than the plain simple word of Jehovah, and thereby increasing, in a double ratio, the bigotry, superstition and tyranny, under which our fathers groaned, and pained to be delivered in the dark ages of Papal misrule. Is it not a fact that even now, before the scars of papal cruelty are fairly obliterated from the tortured limbs of our Protestant brethren, we begin to feel the tightened cords of the Protestant chains fastening us to the modern racks of sectarian cruelty? I know, and many of us know, by the best of testimony, that is, by experience, that no man can read and understand the Bible for himself, or worship God according to the dictates of his own conscience, without having many from the Protestant ranks upon him at once, misrepresenting his motives, slandering his acts, defaming his character, mobbing his sanctuary, and casting him out of their fellowship. This too has been done for no other ostensible reason than because we indulge the blessed hope in the coming King. While then we look for deliverance from these things, let us not forget that we have the same tempting enemy, the same flattering world, and, I fear, the same selfish and deceitful hearts to contend against, as the fathers of these our protestant brethren had when they broke from under the yoke of a popular and tyrannical ecclesiastical power; for if we do not turn our hearts wholly unto the testimony of God's law, unless Christ come we shall soon be as far from God and brotherly love, as are those sects and churches which have cast us from them, for cherishing and loving this blessed hope. Even now, brethren, we have some among us who are trying to lead our minds off from the hope and faith once delivered to the saints. Among the many things, which are being taught to destroy the faith of any, it is said that Elijah must first come, before the great and notable day of the Lord can come. This will open a door for some designing and wicked men among us, if time should continue, to set himself up to be that Elijah and overthrow the faith of some. Permit me then to show you that the Elijah alluded to in our text has already come, and in my opinion has accomplished the work which he was to perform before the burning day, or the things which are to take place at that day.

WHO IS ELIJAH?

I answer, ELIJAH, in our text, means the Lord Jesus Christ. And my first proof is the name. Elijah, GOD THE LORD. Now we must all admit that in the new covenant, or covenant of grace, Christ is known by that appellation. Matth. i. 23. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us." John. xx. 28,

"And Thomas answered and said unto him My Lord and my God." Luke. ii. 11. "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Acts x. 36. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is the Lord of all:)"

But you may ask, did not the prophet Elijah bear that name, and may not another man bear the same again? I answer, under the typical covenant, men that were types of Christ, bore his name; but under the covenant of grace, or new covenant, he will not give his glory to another. "There is no other name under heaven." Elijah the prophet was a very striking type of Christ in the covenant of shadows. Permit me to particularize a few things. The idolatry of the Israelites in the days of Elijah was exactly the same as in the days of Jesus Christ. The works of Elijah were similar to Christ's. Elijah went in the wilderness forty days and nights without eating.—1 Kings xix. 8—10. Christ, after his baptism, was led into the wilderness, to be tempted, and fasted forty days.—Matth. iv. 12, Elijah sustained the widow and her household through a famine of many days, by a handful of meal, and a little oil.—1 Kings xvii. 12—16. Christ fed five thousand men on five loaves and two fishes.—Matth. xiv. 15—21. Elijah raised the dead son of the widow to life.—1 Kings xvii. 18—24. Christ also raised the dead, and the widow's son.—Luke vii. 11—15. Again in the days of Elijah there was a famine and no rain, for three years and a half.—Luke iv. 25. Also in the days of the antitypical Elijah, there has been a great famine for the bread of life, in the kingdoms of the world, and no rain of grace for three years and a half prophetic times.—Rev. xii. 6. xi. 6. Elijah was the means of turning the hearts of idolatrous Israel from the false prophets of Baal, to the true God.—1 Kings xviii. 21—39. So also was Jesus Christ, and those on whom his mantle has fallen, been the means of turning not only many of the Jews, but also of the Gentiles to turn and serve the living and true God. Acts xxvi. 18; iii. 26.—Rom. xi. 26. The deliverer is to turn away ungodliness from Jacob, with the same spirit and power as Elijah. Again, Elijah made a great sacrifice and fire came down from heaven and consumed it all.—1 Kings xviii. 38. So will Christ when he shall finish his work. Ezek. xxxix. 17—20. Rev. xix. 16—18. Elijah called down fire from heaven, consumed the captains and their mighty men.—2 Kings. i. 9—12. So will the Lord Jesus.—2 Thess. xi. 1, 8. 2 Pet. iii. 7. Rev. xiv. 18—20. xix. 11—16,—destroy the captains and mighty men by the fire of his wrath. Elijah caused all the false prophets to be slain who had been fed at Jezebel's table. 1 Kings xviii. 40. So will Jesus Christ destroy those who have been fed at the table of human philosophy, made learning their God, and who will not have him to rule over them.—Luke xix. 27. 2 Thess. ii. 8. Elijah was caught up into heaven.—2 Kings ii. 11. So was Jesus Christ.—Luke xxiv. 51. Acts i. 9. When Elijah went up, his mantle fell on Elisha. So when Christ

had ascended, his Spirit fell on his followers, and all those who believed. Acts ii. 4; Eph. iv. 8. And thus we learn that Christ was the "power and spirit of Elijah" and truly GOD THE LORD.

Let us turn to John's evidence as to who Elijah is, John i. 19-27. This word which John gave when the priests and Levites came to him, and asked of him, saying, Art thou Elias? And he said, I am not. Art thou that prophet? (which Moses told them the Lord would raise up unto them.) And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias. And he might have added, that he was the messenger sent to prepare the way before Elijah, or GOD THE LORD. And they that were sent being of the sect of the Pharisees, enquired of him, Why he baptized, if he was not that Christ, nor God the Lord, nor the prophet, Moses had prophesied of, that they should hear in all things; why are you bringing in this new ordinance of baptism? for they well understood there would be a change of the law when Christ or Elijah or that prophet should come.

John then answers them, and informs them that the one they sought for had come, and was then standing among them, and that they knew him not. He evidently meant Christ. And Christ, speaking of Elias, says the same things. Matt. xvii. 12. "But I say unto you, that Elias is come already, and they knew him not." Who did they not know? John says they did not know Christ, and Christ says they knew not Elias. Now how can we harmonize all these texts? We must conclude that John came in the spirit and power of Elias, but was not the real "GOD THE LORD," and only exercised the spirit and power of "GOD THE LORD." He went before Elias with his spirit, to begin the work of God the Lord. And Christ says the "law and the prophets were until John, since which time the kingdom of heaven is preached, &c." Then the Elias (God the Lord) came and confirmed what John had done by his spirit, and has by his own spirit and power performed what the prophet Malachi said he would perform. "Turn the hearts of the fathers to the children, and hearts of children to the fathers, lest I come and smite the earth with a curse."

THE WORK OF ELIJAH.

The work of the New Covenant, or gospel, which is the good news of the kingdom of heaven at hand, is evidently a preparation for that event, and which requires a change of heart, being born of God the Lord. And this is only attainable by repentance and faith in the Elijah which was to come. Therefore, being created in Christ Jesus, we become heirs of the same promise with the fathers, Abraham, Isaac and Jacob, who died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed they were strangers and pilgrims on the earth. For they that confess or say such things, declare plainly that they seek a country; and now they desire a better country, that is, an heavenly: Wherefore God is not ashamed to be called their God: for he hath prepared for them a city. And Jesus the true Elijah, says, I go to prepare a place for you. These promises were all revealed to the fathers, who had obtained a good report through faith, yet received not the fulfilment of the promise. God the Lord having provided some better thing for us, that they without us should not be made perfect. This then is the work of Elijah, to change our hearts, and give us regenerated hearts, to break down the partition walls, between Jew and Gentile, and make of two nations, one new nation; that is, to turn

the hearts of fathers and children into one kingdom, lest all the inhabitants of the earth should be cursed and burned up, and Jesus find few or none to inhabit the new earth. This was the work that Malachi's Elijah must perform before the burning day, or "great and dreadful day of the Lord" could come. Who then could perform this work? I answer, no one but GOD THE LORD. And this is the Elijah that has already come, and the world knew him not. Why? Because he is not of the world. And the reason why the Savior must come, is made plain by Malachi. Let the reader read the whole of that prophecy, and he will find its theme is reproof to the Jews for their desertion of God's laws, commands and ordinances, and their treacherous conduct towards God and the godly seed, which God by his Spirit was searching out from among them. He reproves the priests sharply for doing exactly what the priests of our nominal churches are doing at the present day. And were it not that the priests of our time were wilfully blind, as were the Levites in the days of the last prophet under the typical covenant, they would hear the voice of our antitypical Elijah crying unto them, "prepare ye the way of the Lord and make his paths straight:" for the Lord is coming out of his place to punish the inhabitants of the earth for their iniquity.

One other work Elijah was to perform, according to Christ's words, Matt. xvii. 11. "Elias truly shall first come and restore all things." If we can find out who will restore all things, then we can tell who the Elijah is, spoken of by Malachi, iv. 5. Let us consult Isa. i. 26. "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city." xlix. 6. "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." lviii. 12. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in." I think no one will dispute, according to these passages, but that the Lord is the restorer. Jeremiah xxx. 17. "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after." Joel ii. 25. "And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you." Also, Acts iii. 21. "Whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began." These texts, with many more which might be adduced, in which Christ is called the Redeemer, having precisely the same meaning as restorer, is to me a proof that Christ is the true Elijah spoken of in our text, "and whom the heavens must receive until the times of the restitution of all things, spoken of by the mouth of all the holy prophets, since the world began." Let this suffice to show who Elijah is. And now what day is this which is spoken of in our text. It is

THE GREAT AND DREADFUL DAY OF THE LORD

This day is evidently spoken of by the prophets in the 1, 2 and 3 verses of the chapter in which our text is found. In Malachi iii. 17, 18, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye re-

turn and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." The judgment is well defined when he shall gather his precious fruit into his garner, and when he will separate the sheep from the goats. No language can better describe the scene of the judgment, than Christ himself has described it by parables. And iv. 1. "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." He is the burning of the tares, and all who do iniquity, and the destruction of the wicked by fire, as described by the prophets in many places, as Psalms l. 3, 4. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." xcvi. 3. "A fire goeth before him, and burneth up his enemies round about him." Dan. vii. 10. "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." 2 Pet. iii. 7, 10. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." And also by Christ himself, Matth. xiii. 39, 40. "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." This is the dreadful day of which Malachi speaks, a day which will restore all things to their lawful owners, and every thing to its proper place, and fulfill all the law and the prophets have spoken. Oh that men would believe God.

Mal. iv. 2. "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves for the stall." In this verse we have the second coming of Elijah, when he will finish his work, and cut it short in righteousness, when the saints will meet their Redeemer in the air, and be forever with the Lord. Verse 3. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Here we have a short and clear description of Christ's reign on the earth with his saints, after he has put all enemies under his feet. This is the time when Christ will possess the utmost parts of the earth, and his kingdom under the whole heaven, and when glory shall fill the earth as the waters do the sea, and when there will be nothing to hurt or destroy in all God's holy mountain. For the stone will now have become a great mountain and fill the whole earth. There too the meek shall inherit the earth forever, when the wicked are cut off. There too the saints will receive their joint inheritance with Christ, and sit down in the kingdom of God, with Abraham, Isaac and Jacob, to go no more out forever. At this time Abraham and the fathers will receive the promise, the better country, and beloved city, which they saw by faith afar off, yet died without having then received its promise. What a glorious day to those who are the children of faith! But how awful and dreadful must that day be to the unbelieving scoffer, who has

no hope. Verse 4. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." In this verse a caution is given to remember the laws, statutes and judgments that were given to Moses on Mount Horeb for all Israel. These laws were many of them, if not all, typical of the restoration of all things which our anti-typical Elijah would restore to Mount Zion, the people and city of the living God, and to the whole house of the redeemed Israel out of all nations. And so long as they would keep the object and design of that law in remembrance, so long they would have an active faith, and be ready to believe in that Prophet whom Moses said God would raise up unto them, and in that Elijah whom Malachi said God would send unto them, before the great and dreadful day of the Lord. This Elijah has come, and the Jews have not only put to death his forerunner, John, but have, with the consent and assistance of Herod and Pontius Pilate, crucified the Elijah whom God sent into the world to turn our hearts, the hearts of our fathers, and the disobedient to the wisdom of the just. "Blessed be the Lord God of Israel;" for he "God the Lord," hath visited and redeemed his people, and hath raised up an horn for us of salvation in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us. To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." But to John he saith, "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord [Elijah] to prepare his ways: to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of God; [Elijah,] whereby the *branch* from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke i. 68-79.

This is the sublime language that Zacharias, under the influence of the Holy Ghost used, when he described the Elijah that was then about to visit us, to save his people and the earth from the curse. All of which he has purchased by his death, being made a curse for us. So we see, brethren, that although Jews and Gentiles may conspire together to destroy the work of our Elijah, yet their own hands will but further the same: for he died by the hands of the combined ecclesiastical and civil powers, the greatest on earth. Yet he conquered; for he burst the bands of death, opened the prison doors of the tomb, became the first fruits of those who slept, and gave ample and competent testimony that he would raise all those, who trusted in him, to immortality and eternal life, and prepare a people made ready for the Lord, showing conclusively he is not a God of the dead, but of the living: and Elijah will come the second time to take this prepared people to himself. But we shall all know him then. He will not come then as a pilgrim, having no where to lay his head; nor as a stranger standing among us, no one knowing him. But he will come truly **GOD THE LORD**, possessing all things. And with myriads of the heavenly host, the saints on earth will honor him; for they will say, "This is our **GOD THE LORD**, we have waited for him." The wicked will all know him, for they will cry to rocks and mountains to hide them from his face.

But when will Elijah come to deliver those

whom he has made ready? This is a natural question for all to ask who are looking for the blessed hope. And it is also a lawful one. And I insist upon it, it is a righteous question: because the holy angels have asked the question, "How long shall be the vision?" Dan. viii. 12. Again, "How long shall it be to the end of those wonders?" Dan. xii. 6. Departed and holy souls have asked the question, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi. 10. Prophets and apostles have asked the question. "How long shall mine enemy be exalted over me?" David, Ps. xlii. 2. "O God, how long shall the adversary reproach?" Ps. lxxiv. 10. "Lord, how long shall the wicked triumph?" Ps. xciv. 3. Isaiah enquired, "How long?" Isa. vi. 11. The apostles enquired, "Tell us, when shall these things be? and what shall be the sign of thy coming and the end of the world?" Matth. xxiv. 3. See also Acts i. 6. Peter corroborates this statement in his 1 Epistle, i. 10-13. Peter says the prophets enquired and searched diligently the time; and testified to the time. Then we are justified in asking the question. But whom shall we ask? God tells you to ask your watchman. See Isa. xxi. 11, 12. "The burden of Dumah. He calleth me out of Sier, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye: return, come." We have, say you, and some of them say, "no man knoweth anything about the time." But Christ says, "When ye see all these things, then know he is near, even at the door." Some tell us we have no right to enquire. Isaiah says, "if ye will enquire, enquire ye." Others tell us he will not come these thousand years yet. Our Savior said, the evil servant would say, "my Lord delayeth his coming." And again they tell us there is no sign of his coming, and that these things which we call signs have always been. So Peter said scoffers would talk in the last days, and say "for since the fathers fell asleep, all things continue as they were." Then let us appeal to the law and the prophets, and they will not deceive us. According to the best chronology we can get from the scriptures, we are living at the end of the 6000 years from the creation. We are living now in the last year of the seven prophetic years since the last remnant of Israel was carried away captive and the pride and power of Judah was broken. It is forty nine Jubilees since the tribes of Israel could keep a Jubilee, and the fiftieth must be the great Jubilee, or year of release to the people of God. The four kingdoms of Daniel's vision have risen and fallen, as we are told by Daniel's instructor they would, and to all human appearance the stone will soon dash the last to pieces. According to the best calculation which any man has been able to make, Daniel's vision of the Ram, he goat and little horn, which was 2300 days, have reached their utmost limits, and the sanctuary must soon be cleansed. Daniel's time, times and a half are about accomplished, and the power of the holy people scattered, which brings us to the end of these wonders. Dan. xii. 7. The 1335 days of Daniel xii. 12 are nearly run out, when Daniel will stand in his lot. The churches are evidently in their Laodicean state, and Christ will soon spue them out of his mouth. The sixth seal is surely opened, and the great day of his wrath follows, and who will be able to stand? The sixth trumpet has finished sounding, and when the seventh begins to sound, the mystery of God is finished. The second woe is past, and behold the third woe cometh quickly. The two witnesses are not now clothed in sackcloth; and the next, great voices in heaven will proclaim, "The king

doms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." The church has come out of the wilderness state, and is using her talents and influence in combination with the political powers. She gives her strength and best powers to Caesar, and sacrifices to God only the halt, the lame and the blind. A small remnant have recently left the churches, because they will have no fellowship with satanic kingdoms. And the political powers are angry and making war with this remnant of her seed, which keep the commandments of God and the testimony of Jesus Christ. Rev. xii. 17. "For the testimony of Jesus is the spirit of prophecy." Rev. xix. 10. All others discard the prophecies, except those who keep the commandments of God, and those alone will receive persecution in the last age of the world. The signs which our Savior gave his disciples, are now matters of history, and thus we know he is near, even at the door. The moral signs given us by Paul, Peter and James, are every day occurrences, and we can be sure we are, in the last days. The impatience manifested by many of our dear brethren for Christ to come, shows clearly the need of the exhortation, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." We know by all these things, which I have only had time to allude to, that our antitypical Elijah will soon descend from heaven with his chariots of fire, and horsemen of Israel, and take up to himself his dear bride who is now waiting, and has long been praying for the chariots of Israel, and the horsemen thereof. Be patient then, brethren, grieve not one another, the Judge stands at the door. Amen.

WM. MILLER.

DOUBTFUL TESTIMONY.—It is highly important at this time to carefully examine the nature of the testimony on which our confident expectations rest for the coming of Christ at any definite time in the future. We think we have the very best of evidence that his coming is nigh even at the door, and very good inferential testimony that it will be witnessed not far from the termination of this Jewish year. From the increasing confident manner that some have recently spoken on the supposed truth and fulfillment of the vision of the eagle in the second book of Esdras, we fear they are losing sight of the wide difference between *positive, divine testimony*, and that which is *human and inferential*. Our past experience in mistakes and disappointments should make us exceedingly cautious about giving *undue* weight to testimony. We have undeniable facts, about which there can be no doubt, sufficient to prove to any reasonable mind that the Lord will soon, very soon come in all his glory. On this kind of testimony we cannot be too positive, but on the other there is danger. Let us be "wise as serpents, but harmless as doves." "Wisdom is profitable to direct." *Voice of Truth*.

A PAGAN MORALIST.—A pagan moralist hath represented the folly of an attachment to this world, almost as strongly as a Christian could express it. "Thou art a passenger," says he, "and thy ship hath put into a harbor for a few hours. The tide and the wind serve, and the pilot calls thee to depart, and thou art amusing thyself, and gathering shells and pebbles on the shore, till they sail without thee." So is every Christian, who being upon his voyage to a happy eternity, delays, and loiters, and thinks, and acts, as if he were to dwell here forever. —*Sortin*.

AS IT WAS IN SODOM.—The New York True Sun says—"The rage for dancing in this city may be understood by our readers at a distance, when we inform them that nine balls have taken place consecutively at Tammany Hall, and fifteen more are to succeed."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 5, 1845.

Chronology.

BRO BLISS.—Allow me to take my seat by your editorial chair, and ask you a few questions. You say our vulgar era commences with Jany. 1, of the Julian Period 4714. This, then, covers the 12, following months and ends where the J. P. 4715 begins, corresponding with A. D. 2. If this is so, as you say, I would ask you where the era of B. C. 1 begins? [1] Is that era, like the other, put down as *ordinals on this same principle*? [2] If you say yes, then that era must commence at J. P. 4713, and runs back to Jany. J. P. 4712 at B. C. 2, to cover the first 12 months of the B. C. 1. In doing this there are 12 months from J. P. 4713 to 4714 that are not counted in either era, and besides, in going back to the Creation you will only make 4303 years, according to the Usherian Chronology, instead of 4004. [3] If you make the B. C. 1 commence at Jany. 1, J. P. 4714, and cover the intervening months to J. P. 4713, why is *this era constructed different from the A. D.*? [4] If, as you say, that our A. D. is expressed by ordinals, and that we have only one complete year at Jany. 1, J. P. 4715 at the point where our chronology places A. D. 2, I ask why the era of A. M. is not also expressed in the same way? [5] I also ask if at the point J. P. 4715, A. D. 2, it had stood A. D. 1; would not the ordinal have been *properly expressed* by the term *first year*, commencing with any of the 12 months after Jany. 1, 4714; at the expiration of which, viz. at the commencement of Jany. 1, 4715, it would then have been proper to have had A. D. 1, as the numerical character and value of this era? [6] This would have been in accordance with the following eras. The B. C. the A. M., the J. P., the A. U. C. and Olympiads.

If you had said our vulgar era *should have commenced* Jany. 1, 4714, it would be just where I think the truth lies; and which would have placed A. D. 1 where A. D. 2 now is; and we should not have fallen into so many errors as we have done;—just as I see you did, in the same paragraph, (Jany. 8th.) Where you say we had 1844 full years on the 1st day of January, J. P. 6558, A. D. 1845, to make which number, you see we have to commence the vulgar era at Jany. 1, J. P. 4713, instead of, as you say, Jany. 1, J. P. 4714. [7]

I contend that the era B. C. 1, and A. D. 1, as our chronology is constructed, covers the *same 12 months* between J. P. 4713 and 4714. The two eras should commence at a *point*, when they begin to count in opposite directions. [8.] When I read your last article, (Jany. 8th.) I thought I would say no more. But I feel distressed, when I see the brethren at the east have got no time. Truth is what we should aim at, and what I desire to obtain, and that is my present object in writing to you.

Hoping soon to meet with all the dear brethren in the kingdom of heaven, I am yours, &c.

C. B. HOTCHKISS.

Auburn, Jany. 20th, 1845.

ANSWERS TO THE ABOVE.

1. B. C. 1 begins with the beginning of A. J. P. 4713, and ends with the beginning of A. J. P. 4714.

2. It is; and the *ordinal* spans the entire year of A. J. P. 4713,—the commencement of that year being the numeral 1 year, B. C.

3. That would be the case if time progressed *backwards*; but as the *end* of that year is 12 full months *after* the *beginning*, if it begins with A. J. P. 4713, it must end with A. J. P. 4714.

4. It is not constructed differently, only as we reckon *each way* from a common centre.

5. It is.

6. It would then have been 1 full year, and only the *commencement* of A. D. 2.

7. O no, brother; If the era began with Jany. 1st, A. J. P. 4714, you will see that we must reckon the era from the *end* of A. J. P. 4713.

Subtract that from the commencement of A. J. P. 6558, the first of this year, and we have 1844 full years, so that on the 1st of Jany. we *commenced* A. D. 1845.

S. O no; They are thus expressed:

A.J.P. 4712	A.J.P. 4713	A.J.P. 4714	A.J.P. 4715
B.C. 2	B.C. 1	A.D. 1	A.D. 2
B.C.	B.C.	A.D.	
2 years.	1 year.	0	1 year 2 years
			from A.D. from A.D.

Thus it will be seen that while the ordinal spans an arch of one entire year, the numeral marks only the *termination* of each year from A. D., or the commencement of each year B. C.

It will thus be seen that from the commencement of any year B. C. to the end of any year A. D. is a number of years equal to the sum of the two numbers. And from a given point in any year B. C. to the same point in any year A. D. is one year less than the sum of the two. Thus from Jan. 1st, B. C. 1 to Dec. 31st, A. D. 1, is two full years. But from April 1, B. C. 1 to April 1, A. D. 1, is only one full year.

The following article was written some time since, but was laid aside from the belief that the question had been made so plain, that its insertion would be useless. But we find that many are still unable to see the principle upon which the vulgar era is adjusted. We therefore insert it, hoping that it will enable all to see that we are to reckon from the *end* of A. J. P. 4713; and that we are to subtract that number from any subsequent year of the Julian Period to give us the then current year from A. D.—the remainder being the full years, and the balance of a year being so much of the succeeding ordinal. This from 6558 gives 1844 years last Jany., and now we are one month into A. D. 1845, and in A. J. P. 6558.

We trust that all who have written to us on this subject, will receive it as our answer to each; and we trust that all others will pardon its insertion, as our object is to relieve the perplexities of brethren on this point.

The Julian Period.

The Julian Period is entirely artificial, and is formed by the continued multiplication of the Cycles of the Sun 28 years, of the Moon 19 years, and of Indiction 15 years; whose product gives 7980. In its first year the Cycle of the Sun was 1, of the Moon 1, and of Indiction 1; but the three Cycles can never so correspond again until the end of it. Every intermediate year will be distinguished by different numbers of those Cycles, until the last year, 7980, when the division by the prime numbers 28, 19, and 15, respectively, will leave no remainders; the numbers then expressing the last years of each Cycle.

Now the commencement of the Vulgar Era was at the termination of one year of the Julian Period, and the commencement of another. The year which has just closed was noted by the years of the current Cycle of the Sun 9, of the Moon 1, and of Indiction 3; while the year just commenced was noted by the years of the current Cycle of the Sun 10, of the Moon 2, and of Indiction 4; and from these characters the corresponding years of the Julian Period, *between* which the vulgar era dates, are found by finding such numbers as being divided by the three prime integral numbers, 23, 19, and 15, shall leave the given remainders, 9, 1, and 3, for the year which then expired; and 10, 2, and 4, for the year which then commenced.

But as to find the unknown numbers which being thus respectively divided leave the given remainders, would be the result of a long algebraical demonstration of a compound problem, which our readers might not all understand, or be interested in, we will merely give Beverege's rule,

which is the result of Simpson's ingenious and subtle analytical solution, viz.:

"Multiply the given year of the Cycle of the Sun by 4845; of the Moon by 4200; and of Indiction by 6916; and divide the sum of the products by 7980; and the *remainder* will be the year of the Julian Period required." Thus

$$S. 9 \times 4845 = 43605$$

$$M. 1 \times 4200 = 4200$$

$$I. 3 \times 6916 = 20748$$

It amounts to 68553. Divide this by 7980 and it is contained in it 8 times, with a remainder of 4713, the year of the Julian Period which closed at the Vulgar Era.

To prove this, the 4713 must be divided by 28, 19, and 15, successively; and the quotients are 168, 248, 314,—the number of revolutions of each cycle, from the beginning of this period until that time; and the remainders are 9, 1, and 3, the years of the current cycles respectively. It is thus proved that the year which terminated at the vulgar era was A. J. P. 4713; and consequently the year which then commenced was A. J. P. 4714. This is also proved by dividing 4714 by 28, 19, and 15, successively, which gives the same quotients as above, with the remainders 10, 2, and 4, the years of the respective cycles which commenced at the same point. Consequently as we have but 4713 full years of the Julian Period at the vulgar era, to reach the commencement of the present year of that period, we must add 1844 full years. So that Jany. 1st commenced A. D. 1845.

The year of the Julian Period corresponding to any other year, is found in the same manner as the above by the current years of these cycles. Thus the year A. D. 1845 is the year of the Solar cycle 6, of the Lunar 3, and of the Roman Indiction 3. We must, therefore, have just entered the Julian year 6558; because that number divided by 28, 19, and 15 successively, leaves for remainders 6, 3, and 3, corresponding to the years of the cycles as noted above. It will, therefore, be seen that the Julian Period is not dated from any given year before creation; but its commencement is extended back from the vulgar era 4713 years, by ALL chronologers. And they assign the year before creation for its commencement, *earlier or later*, just as the number of years are *deficient*, according to their respective chronologies, after deducting from 4713 the years they respectively allow from creation to the vulgar era.

But it may be asked why not begin the Julian Period with creation? It is because it must commence at a point when the first year of each cycle would be respectively 1; and which cannot be oftener than once in 7980 years; and as the years of the cycles of the year ending at the era were respectively 9, 1, and 3, to begin at a time when they were all respectively 1, the period must be commenced just 4713 full years before that point. And consequently to complete 6557 of that period which terminated last Dec. 31st, we must add 1844 full years; which consequently must then have expired. Therefore A. D. 1845 and A. J. P. 6558 began with the first of last January, & will expire the 31st of next December.

We have gone into this question so fully at this time, because we find that in many places the brethren have been perplexed respecting it; and we saw that to enable all to understand the matter, we must show the principle upon which the Julian Period is formed. We hope we have now made this question so plain, that all will see its true bearing, and save us from again adverting to it.

As Bro. Marsh has gone into this question so extensively, and the above letter and reply covers the whole ground, he may see fit to publish it, or point out our mistake.

Feb. 5, 1845

Editorial Correspondence.

DEAR BRO. BLISS,—I have been lecturing in this City and vicinity for the past week. The congregations have been full, and a good interest is prevailing. There is some diversity of views, but the mass of the brethren are firm in the great Advent principles. The coming of the Lord, as the true hope of his people, now at the door,—nigh at hand, is an event which still gladdens their hearts.

There are three meetings in the City, and considering the circumstances into which we are now cast, they are well attended and have arranged to continue them permanently. They feel that a great responsibility rests upon them, in this important crisis, and that they are bound to keep the lamp of truth burning brightly, until the Sun of Righteousness shall arise. The same may be said of the brethren in Brooklyn, Williamsburgh, and Newark, N. J. I have given lectures in each place to good audiences. They are as a general thing united in the support of the great cause, and many of them are arousing themselves anew to the work of gathering souls to Christ.

The idea that our work is done, prevails to some extent, which has prevented united and energetic labors for the spread of light and truth, for the salvation of those in the churches, who are yet in darkness on the Advent, and for the conversion of sinners. But this state of things was to be expected. I believe that when the brethren see their error, they will go into the field again, and to the work with all the heart. Let us be firm and patient.

The variety of views now being promulgated cannot all be true. The great fundamental principles of the Advent can be relied upon. They have stood the test of a fiery ordeal, unharmed: Here I rest my faith and hopes, both as to the nature of the Millennium and the time. The event is within the few years of disputed time among our standard chronologers. This view brings the advent before us as an event that may come to-day; yet lays us under obligation to labor for the good of mankind, until Christ shall come. All the views I have yet seen, of a speculative character, relating to the closing of our work, are forced, and fanciful. I cannot honestly embrace, or inculcate them. I am especially led to repudiate the recent use and interpretation of the Second book of Esdras, in proof of the Advent at hand. I have examined the authorities on this subject, and am astonished at the amount of evidence there is against its being any part of the word of God. It will be time enough to seek for light from *Apocraphal books* when the undisputed word of the Lord fails to light up our pathway to the City of God. The result of our examination on this subject will be given in the "Watch," and I doubt not our brethren from whom we differ, will appreciate it.

I go to Philadelphia this evening.

New York, Jan. 30, 1845. J. V. HIMES.

Meetings in New London, Ct.

We found a small company of happy disciples in this place, who are still patiently waiting for the coming of the Lord. They obtained the Court House for a series of meetings, and fitted up seats accordingly to accommodate the public. I gave one lecture there on Saturday evening. We were then unceremoniously turned out of the house, by the professed fathers of the town, associated with a clique of bigots, most of whom, it is understood, were members of the Baptist society, of which Elder SWAN is pastor. We understand that these men had no legal right to eject us from this public building, a place which has been occupied by all classes of men, and for almost all kinds of lectures and amusements, and even those of an immoral tendency. But these gentlemen were never,

troubled about the corrupting influence of the performances of "Jim Crow," &c., in their Town Hall. Oh no! It is the reading and expounding of the Bible in that consecrated place which is to defile it.—This cannot be endured. It is a sin, to be punished by the Selectmen. Let it be remembered, also, that we were shut out of this public building in New London by professed church members!!!

On Sunday morning the Temperance Hall was generously opened to us, where we worshipped through the day. We had a good attendance, and in the evening but a part of the people could find room. The remaining lectures were given in the Hall under the Universalist Meeting-house.

Being driven from one place to another, we were not able to accomplish so much as we should have done had we been favored with a permanent place. As it was, much prejudice was done away, many were led to examine the question of the Advent with more interest than ever; and a large number of persons, who, before they heard, were prejudiced against me, "desired me to tarry certain days," and give a full course of lectures. But this my engagements would not permit.

From the developments made among saints and sinners, I am perfectly satisfied that two weeks' labor in that place would produce all the legitimate fruits of the Advent doctrine, in waking up the Church, and in convicting and converting sinners.

I am more and more convinced that the door of salvation is open wide, and that we are to "preach the Gospel of the Kingdom to all the world," in the faith that sinners may and will be converted, until the end comes. May God pour upon us the rich effusions of his Spirit, and prepare us for the remaining labors we have to perform for a perishing world.

The brethren in this place intend to open a house of worship, where the truth may be proclaimed. They need help. A visit from Bro. CHITTENDEN was spoken of with much interest. We trust God will light up a lamp that will burn brilliantly in that place, until the Sun of Righteousness shall arise.

We gave lectures Sunday last at the corner of Christopher and Hudson-streets, in the A. M., in the P. M. at the Columbian Hall, N. Y., and in the evening at Brooklyn. We have full houses, and much interest was manifested. There is a rising influence, and appears to be a disposition to go to work again in good earnest.

J. V. HIMES.

Farewell.

Dear Readers of the "Morning Watch,"

It is plain that Providence calls us to a brief separation. My health of body, which was never firm, has been wonderfully sustained amidst labors and cares, while the Lord had a work for me to do. I now feel a pleasing consciousness that the work which remains can be better performed by others. My own strength is not sufficient for it.

It has long been my conviction that I must seek retirement; and now I am admonished by brethren and physicians, in whose judgment I can confide, that it is an indispensable duty. With this number my responsibility as an editor ceases.

I commend you to God, and the word of his grace. Let the spirit of the glorious Kingdom we are expecting reign constantly in our hearts.

We have been disappointed, for a few days, in the expected advent of our Lord, but we know, by testimony which cannot fail, that the same Jesus, after whom the disciples gazed on the Mount of Olives, will "come again in like manner." "But who may abide the day of his coming?" He, only, who has Christ formed in him the hope of glory. For this fitness, let us hourly, yea, momentarily, pray and strive.

The great principles of prophetic interpretation, for which we have been contending, are daily confirmed by the signs of the times. The Man of Sin is speaking great words, indicating that the Terrible Beast is about to be given to the burning flame, that the Kingdom may be given to the people of the saints of the Most High.

Those who shall be found among that happy company, we know, will be those who were despised in this world, and who have come up from great tribulation. "But let us endure hardness as good soldiers, knowing that these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Let us examine ourselves, to see if our hearts are always ready to echo the prayer of the be-

loved disciple, "Even so, come Lord Jesus, come quickly."

This number goes to press in the absence of the editor. N. S.

RESIGNATION OF THE RESIDENT EDITOR.

It will be seen by the above note that our beloved brother SOUTHARD, who has so ably and faithfully conducted his department of this paper, is induced to discontinue editorial labors, by the advice of physicians. His efforts in the Advent cause have been untiring, and eminently useful. We deeply regret the loss of his valuable services for the brief space we have yet to continue in the field. May the blessings of the Coming One rest upon him.

The paper will be continued, as usual, for the present, or so long as it shall be needed. We have made provision in our absence, to have the paper conducted in such a manner as to make it both useful and acceptable to our readers.

J. V. HIMES.

Morn. Watch.

New York, Jan. 30, 1845.

Appointments for Canada.

ARRANGED BY BRO. HUTCHINSON.

DEAR BRO. HIMES.—I have just received yours of the second instant informing me of your intended visit to Canada. It has filled our hearts with joy. We have arranged the appointments as follows:—

February 15th and 16th,	Stanstead.
" 18th "	19th, Hatley.
" 20th "	21st, Melbourne.
" 22d "	23d, Sheffield.
" 25th,	Outlet.
" 26th,	Bolton Centre.
" 28th,	Odell Town.
March 1st,	Champlain.

Would G. W. consent to the publication of his articles over his own signature? How long a series do you propose, and on what questions?

Bro. SHIPMAN is informed that it will not be possible for me to meet with the brethren in North Springfield, until my return from Canada.

J. V. H.

Letters and Receipts to Feb. 1.

B C Newhall \$3 67c pd to end v 8; J Evans \$3 24c pd to end v 8; Capt N Champlin by pm 1\$ pd to end v 8; A Damon by pm 1\$ pd to end v 8; Wm Twitchell by pm 1\$ pd to middle v 8; D H Warren by pm 1\$ pd to 220 in v 9; Luke Fosgate \$1 pd to end v 8; J Kinney \$1 pd to end v 8; J Clewly by pm 1\$ pd to end v 9; A Kinney by pm 1\$ pd to end v 9; C G Willey by pm 1\$ pd to end v 9; J King by pm 1\$ pd to end v 7; Comstock by pm 1\$ pd to 189 in v 9; Horace Newton by pm 1\$ pd to end v 8; Mrs B J Bishop \$1 pd to 185 in v 8; Theop Burgess by pm 35 cents pd to 205 in v 9; S Royce by pm 75c pd to 214 in v 9; J Fellows by pm 75c pd to 214 in v 9; W Davis by pm 75c pd to 214 in v 9; D Cabot by pm 75c pd to 214 in v 9; P Denmore by pm 75c pd to 214 in v 9; George W Smith 78c pd to mid v 9; L G Gould by pm 1\$ pd to 216 in v 9; C W Mordough by pm 1\$ pd to end v 9; Jno Marston \$1 pd to end v 9; Miss Mary Ross by pm 1\$ pd to end v 8, two copies; Thos Fisk by pm 2\$ pd to end v 10; R Harris by pm 1\$ pd to end v 8; R Phippen by pm 1\$ pd to end v 8; E Holbrook \$2 pd for Watch and Herald one v each; W Butterfield \$1 pd to 220 in v 9; Samuel Butterfield \$1 pd to 220 in v 9; Alvin Rogers by pm 1\$ pd to end v 7; J McWharton by pm 1\$ pd to end v 9; Joseph Brown by pm 50c pd to 208 in v 9; Sarah H Knight \$1 pd to end v 9; R Baker \$1 pd to end v 6; W Scott by pm 1\$ pd to end v 9; W Wright by pm 50c pd to 208 in v 9; Joseph Willson by pm 1\$ pd to 214 in v 9; Mrs Betsy Keith by pm 1\$ pd to end v 6; Amasa Gibbs by pm 2\$ pd to end v 8; Abel Wood jr by pm 1\$ pd to end v 9; E H Sherman by pm 1\$ pd to end v 6; J Knight by pm 1\$ pd to end v 8; Amos Eastman by pm 2\$ pd to 204 in v 9; Daniel Tuxbury by pm 1\$ pd to end v 6; Isaac Sharp by pm 1\$ pd to middle v 9; Mark Gile by pm 1\$ 25c pd to 220 in v 9; C E Lobdell \$2 pd to end v 8; D S Sherman \$2 pd to end v 9; N Perkins by pm 36c pd to 233 in v 10; C Fuller by pm 61c pd to 185 in v 8; J Spear \$1 pd to 190 in v 8; J Brick by pm \$3 all paid up and \$1 72c over; Henry Uttley by pm \$3 pd to end v 7; George Rupp by pm 50c pd to 208 in v 9; J Hazlett by pm 50c pd to 203 in v 9; M O Pray by pm 1\$ pd to 208 in v 9; O M Wade by pm 1\$ pd to end v 8; Miss GA Churchill \$1 pd to 220 in v 9;

G S Miles; pm Low Hampton N Y; pm Rushville N Y; A Wakefield; J B Cook; L Davis; J V Himes; R Stubbs; pm Bristol N H; RT Rust \$9; F Washburn, we have marked your account pd to end v 8; Dan Kendall; pm E Westmoreland N H; pm Adams Mass books sent; L French; R Hicks; George Locke \$3; J W Beckwith all right; pm N Scituate R I; J Bates \$6; J V Himes; W B Start and others; pm Lisbon N H; pm Chicago Ill; Luther Caldwell; pm Saco Me; M F Manter.

Bibles and Concordances.—A supply of Cruden's Concordance, and a variety of Polyglot, and other Bibles may be found at our office, at reasonable prices.

44

Earth and Heaven.



1. Earth is groaning, Earth is groaning, For her Lord and



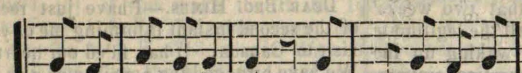
King is longing, longing, longing, Earth is groaning,



Lord deliverance bring, Remove the curse, in triumph



reign. How long wilt thou re-main away? How long wilt



thou re - main a - way? Why doth thy ling'ring



chariot stay, How long wilt thou re-main a-way?



Come, come, to Is-ra-el bring the promis'd day.

45

MILLENNIAL HARP.

2 Jesus is coming, Jesus is coming,
Lo the day star bright, is rising, rising, rising!
Jesus is coming with the blazing crowns
For those who walk with him in white.

Oh there is glory, glory now,
Oh there is glory, glory now,
For lo! the heavens seem to bow;
Oh there is glory, glory now.

Lo, lo,

The shaking heavens begin to bow!

3 Oh the glory, Oh the glory,
Of the King of armies coming, coming, coming,
Oh the glory of the King of kings
In triumph coming down to reign.

Seraphic legions marshalled now,
Seraphic legions marshalled now,
Behold the shaking heavens bow,
Seraphic legions marshalled now.

Lo, lo,

The brilliant glory of his train!

4 Hear the voices! hear the voices!

That proclaim the Savior coming, coming, coming,
Hear the voices, —sweet angelic strains, [coming,
In Heaven th' echo loud resounds;

Angelic harpings now in heaven,
Angelic harpings now in heaven,
In sweeping melody are driven.
Angelic harpings now in heaven,
Sound, sound,
"Behold the King of glory comes!"

5 Heaven rejoices—Heaven rejoices,

For the King of kings is coming, coming, coming,
Heaven rejoices, for the King of kings [coming,
In radiant glory comes to reign!

Oh Earth be glad, rejoice and sing!
Oh Earth be glad, rejoice and sing!
He comes to reign, thy rightful King!
Oh Earth be glad, rejoice and sing!

Shout, shout,

Glad tidings all the angels bring! E. C. C.

Our Duty.

Every generation, from the time of man's creation to the present, has given birth to a few godly men who have carried forward the purposes of God respecting his Church. By reviewing sacred history, we recognize the mysterious, glorious plan of salvation gradually developing itself; and also the progressive steps of the church towards that perfection which she will have gained on the morning of the resurrection.

She was reared upon a single promise given to our common mother, Eve, "The seed of the woman shall bruise the serpent's head." Her second son, Abel, a man of God, brought offerings to God, and made sacrifices for his sins; but hunted by an envious brother, he was the first to lay his innocent blood upon the first altar of the church. Enoch, the 7th from Adam, lived a holy, spotless life, and was translated; but before he left the earth, he was first to prophesy that Jesus should come to earth with ten thousand of his saints. This has been a cheering promise to all his successors. Father Abraham, called out from his kindred to serve his God, has ever been a model of faithfulness and faith in God—to him was entrusted the many rich promises to his seed, speedily to be fulfilled. The Patriarchs, each in their turn, served their day. Noah, living on earth when all flesh had corrupted itself, preserved a life of purity, and bore an honorable testimony against the sins of the world, retained the light given to his fathers, and became himself a blessing to all succeeding ages. Moses, meek in spirit, yet filled with desire to save his people from slavery, became a great type of Him who was to come as the Deliverer of all who had or would believe God. God made him the repository of those laws which should govern the world; gave him the ceremonial laws, the precious shadow of good things to come. David was the poet of the church, and inspired songs for her during her long history of joy and sorrow. Solomon built a temple to the

Lord, and instituted the form of worship, and in the splendor and magnificence of his temple, typified the glorious temple of God in heaven. Job, enduring the extremes of suffering, became a model of patience to the dear people of God. Isaiah painted in glowing colors the final glory of the church, when her warfare is ended, and Jesus should come to dwell with her forever. Daniel in prophetic vision saw the time when all the trials of God's people should end, and the glad morn of endless day arise upon the church; by prayer, too, he was able to draw the chart which should guide the church of God to their final rest. John the Baptist heralded the immediate coming of the Messiah. The Apostles proclaimed the gospel of Jesus Christ throughout the world, and left behind them writings of infinite importance to all who lived after them. The Martyrs of all ages have sealed the truth with their blood. Luther, Calvin and Huss rescued the church from her long season of superstition and apostacy.

In our own day, since Anti-christ has unfurled her banner on our shores, threatening ruin to the church, a few humble praying people are left to defend the truth, and prepare the church for her final rest. They stand amid contending elements, and cry to Zion, "Behold, thy salvation cometh!"—The midnight cry "Behold the Bridegroom cometh," has gone on the wings of the wind throughout the land. As this sound is dying away, another arises from the bosom of the church, "avenge me of my adversary." "Thy kingdom come, thy will be done on earth as it is done in heaven, for thine is the kingdom, the power and the glory." Here we stand to finish up the warfare of the church, and introduce the bright day, "when the morning stars sing together, and all the sons of God shout for joy." How eventful these moments!—time ending: the destinies of all about sealed—the great promise, "then shall the sanctuary be cleansed" about being fulfilled—the sleeping saints

about to quit their dusty beds and put on immortality—the blessed Jesus about to put on royalty, and come the eternal King of the whole earth!

Will any who have thus far stood for truth, refuse to perform the present service by saying "The Lord will come in his own good time, whether we pray or not?" Have we not all cast in our votes and elected a King to reign over us? Has he not signified his willingness to come and reign, and his purpose to do so? And shall we refuse to prepare the way before him, on this his second coming, with importunate prayer? Shall He, the Heir of glory, ask of his Father the Heavens for an inheritance, and yet we reject the word that says, "I will be enquired of to do these things for them?"

If we look over the Bible, we clearly see that all the promises of God given to his people, are conditional. In Lev. xxvi., when God speaks of the seven times dispensation of his people, he says, "If ye will return and confess your own sins, and the iniquities of your fathers, I will remember my covenant with Abraham, and with Isaac, and I will remember the land. In the prophecy respecting the seventy years captivity, God says, "After they are accomplished, then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, and ye shall find me when ye search for me with all your heart!" Daniel understood God, and when the years were accomplished, he fasted, wept, and prayed that God would fulfil his promise. So also is it with us, great and precious promises are given to the church, the time for these promises to be fulfilled are about expiring, then what will the true church do? Why, certainly she will pour out importunate prayer, "Come, Lord Jesus, oh, come quickly," according to thy word. Tear up the bowels of the earth, convulse the raging sea and bring thy children from the grave. "Melt the heavens and come down," astonish thy foes with thy glory, cleanse the earth and cast the foe into the pit.

The Holy Ghost indites all the prayers of those whose bodies are the temple for the Holy Ghost to dwell in. God cannot deny himself, so that, when the Spirit says come, and the bride says come, *Jesus will surely come!* When formal professors, an ungodly church, and a wicked world see the meek and humble incessantly praying Christ to come and fulfil his word, let them fear and quake: it is the *last token* of coming wrath and destruction from the Most High.

S. H. B.

LETTER FROM BROTHER R. HUTCHINSON.

DEAR BROTHER.—Persecution rages here. I have been shut out of three public buildings within a few days. But all tends to the furtherance of the gospel. Two weeks last evening, when the congregation were quietly seated in the Fort Village school-house, (a building which is preached in by all denominations) a mayor and a captain came at the head of an armed force, and drove us out. They were full of rage, and would hear no reason. On the following evening we assembled in a private house, when about thirty heavy guns were fired close to the window. But we sat "calm on tumult wheels." Last evening the school-house at West Shefford was closed against me. I have preached in it for two years more or less. The ostensible reason for not allowing it to be opened to my use last evening, was, the proprietors feared that it would be demolished by the mob. We took the congregation which was large, to a private house. After I had addressed the people, and brother Caldwell had delivered a short sermon, a mob of about 40 men came. Some rushed into the house with deadly weapons. Others threw stones, clubs &c., through the windows. Three windows were entirely smashed in. Some of the brethren were cut in the head, and some received blows. The head of the mob is a member of the church. Their object was to get me out, but the brethren were too strong for them. So that a hair of my head was not touched.

We have just closed our Conference here. The labors of brother Kimball, Chandler, Caldwell, Stone and others, have been blessed. The little flock here are fearing not, knowing that it is their Father's good pleasure to give them the kingdom. Your "companion in tribulation."

R. HUTCHINSON.

Waterloo, C. E. Jan. 13th, 1844.

LETTER FROM BROTHER CALDWELL.

DEAR BROTHER HIMES:—It seems to me that our brethren praying for the gifts, &c., are working themselves into a kind of a feeling for something they know not what. Are not we, who are praying for faith to do such great things, doing it to exalt ourselves, and to show that we are something great? If we pray for things to consume them on our lusts, we shall pray in vain. If we keep our vessels clean, and right side up, when the Lord wants to restore their gifts, we need not fear, but that we shall receive the grace. Some are praying for "translating faith;" well, bless the Lord, I have obtained it. Not that I am translated; but I have faith, which gives me a hope to wait "to the end for the grace that is to be brought unto me at the revelation of Jesus Christ." If any have not this faith, I hope they will not cease till they obtain it, for it inspires within us a "blessed hope." Brother Himes, is it not the most proper way, if we wish to have stronger faith, to obtain it by searching the word of God, as well as to pray? For myself I am satisfied, if I can keep my mind stirred up to be mindful of the words which have been spoken before by the Holy Prophets, and of the commands of the apostles of the Lord and Savior. When my faith em-

braces them I feel rich, for I have a treasure laid up in heaven. And I preach these words to all, both saint and sinner, and if they will not believe them, neither would they believe though one rose from the dead. If I have faith, I believe, if I ask according to the will of God, that the sick can be healed, or sinners converted to Jesus; but let us be led by the spirit which agrees with the word, and then we shall not go contrary to the will of God. If I should leave my work of preaching to sinners, and comforting God's people; to settle down some where, and pray the Lord to give me the apostolic gifts, and the Lord should come, I should not be "giving meat in due season." Yours in hope.

LUTHER CALDWELL.

Derby Line, Vt., Jan. 3d, 1845.

The Present Work.

Let it be suggested whether one of our most common errors heretofore has not been that of directing our attention too exclusively to a single point of doctrine or duty. When we have had "time," is it not possible that we have magnified its importance sufficiently, while some other doctrines or duties may not have their due estimate.—At present there is not a unity of opinion as to what is the present truth and present service of the disciples of Christ. Since "the tenth," it has been said by some, that it is our duty to wait quietly and patiently for the Lord: by some that we must now, in this spell of breathing time before he Lord shall come, attend more particularly to the full cultivation and development of all the Christian graces, and reduce the gospel to practice. Others have said, now is the time to lift up importunate prayer to God to reap the harvest of the earth. Others again, this is the compelling time, when we should feel and labor for sinners, and gather them in from the highways and hedges, &c. One messenger will probably bring us the first named proposition; another the second, and so on; each feels perhaps that his message is the message. Now this method is calculated to keep our hearers dodging from one truth or duty to another—backward and forward, and forward and backward. I notice, bless God, that the saints love all these truths and duties; though the last they happen to hear seems to be a little the best! Let me therefore enquire, whether all of the above propositions be not true, and whether they should not be united and considered as one service: my own soul sympathises in them all: let them all be observed. It is the waiting, the patient time; so is it the working time: it is the time for preparation, so is it the time of prayer, earnest, day and night prayer. I believe as I have for more than a year, from the parable of the importunate widow and numerous other Scripture texts, that Jesus when he comes will find his people in an attitude of humble imploring prayer. But can you pray unless you are fully persuaded that "the periods" have all expired? Certainly. Prayer is demanded irrespective of the question, whether the close of the periods is yet in sight or out of our sight. Daniel prayed as though the fulfillment of God's word depended solely on his prayers: so let us all pray. And while we pray we will not forget all other truths and duties which may relate to our own and the good of others. Indeed, how can we be truly qualified to pray effectually, unless we are waiting, and patient before the Lord, unless we are continually purifying ourselves and are cherishing the pity of Jesus for poor sinners? Some think the periods have expired; others, not. Some that we are yet to have time again or another Watch: and some think not. But is it not better to be on the safe ground, and labor to-day as though Jesus might come before this sun shall set. We are united in the sweetest bonds: let us all occupy till the Master shall come.

F. G. BROWN.

Worcester, Jan. 22, 1845.

LETTER FROM BRO. N. FIELD.

DEAR BRO. HIMES.—The Adventists here are still firm in the belief that the coming of the Lord is nigh, even at the doors. There have been no apostacies; at least I have heard of none. Those who believed before the passing by of the definite time, believe yet that it is the next important event in prophecy. They know that it was a matter of prophecy that the Savior should come the first time at the beginning of the fourth universal kingdom;

and that it is equally certain he will come the second time at the end of it. These are plain truths, and all the scoffing, and derision, and abuse that the world can heap upon them cannot change their convictions. How long the fourth kingdom is yet to continue is the question. Dr. Wilson of Cincinnati, a learned Presbyterian, says it will end in 1847. Alexander Campbell says that at that time the sanctuary will be cleansed; and this cleansing will be the extirpation of every anti-christian abomination. If I understand him correctly, Rome will fall in 1847.

Samuel McCordle of Missouri, who has written a great deal on the coming of the Lord, says that he will come in 1847. This has been his faith for many years. All of these gentlemen calculated the 2300 days as Bro. Miller does, except the 70 weeks, which they believe ended with the calling of the Gentiles, three and a half years after the crucifixion. So, then, according to their computation of time, and that of many others equally learned in the prophecies, we are in the circle of disputed time, in which the vision of the 2300 will expire. It is an interesting and momentous period. A little more than two years will bring us to the end of the fourth kingdom, according to these gentlemen.—Two of them I know have condemned Father Miller in no very modest or unsparing terms for fixing the time at 1843. All who coincided with him, in the judgment of these gentlemen, have justly destroyed their reputation as scholars; and are no longer worthy to be trusted as expositors of Scripture. If, then, the events for which they are looking do not transpire in 1847, they share the same fate of the Millerites, themselves being judges.

But I trust the Lord will come before that time, and not only save their reputation, but all his waiting people. The lukewarmness of the Churches in this part of the world seems to be increasing. Their carnality and deadness are truly deplorable.

I rejoice to learn that the Herald is likely to be sustained. It was reasonable to expect a falling off in its patronage after the failure of our time. But the declension has been much less than I expected. I do sincerely desire to see it sustained, and not only sustained but widely circulated and read. We must have such a paper; and every Adventist should labor to increase its subscription list. I send you another subscriber. Yours in the blessed hope,

N. FIELD.

Jeffersonville, Ind. Jan. 10th, 1845.

THE PRIESTS VICTORIOUS. We apprised our readers at the time, of a quarrel between some of the Roman Catholic Laity of New Orleans and their Bishop, respecting the ownership of the Cathedral; the Bishops in this country, in the name and behalf of the Pope of Rome, claiming the ownership of all church property; and now we have to state that the Priests have triumphed, as they did also in Buffalo, and as they always must. In the above case, the triumph was celebrated by a procession of priests on the Sabbath, and by high mass and Te Deum.

MR HOAR.—The Biblical recorder, a southern religious paper, thus speaks of the treatment Mr. Hoar received in South Carolina:

"It is quite clear to our mind, however, that the Hon. Mr. Hoar received just about the treatment which he deserved. Such barefaced and obtrusive insolence, ought to be decisively rebuked; and in such cases, generally nothing less than a 'Paddy's hint' will suffice."

INEEX TO VOL. VIII.

	Page
A Magnificent Festival	3
A Voice from the Patriarchs	19
A Strange Test	29
Awake ye Awake	36
A Wolf in Sheep's Clothing	43
All things made New	68
Address to our Readers	88
A Confession	98, 192
Address to the Public	108
Address to Adventists	116
Astonishing Ignorance of the Millerites	124
Address to the Opposers of our Hope	129
A General Statement	156

A New Year	164	Letter from A. Clapp	67, 155	Religious Intelligence	107
Address to Advent Believers	182	“ from B. Brown	48	Resurrection of the Dead	175
A Waking Up	186	“ from Edwin Burnham	49	Staten Island Camp-meeting	11
Aspect of the Times	191	“ from R. Hutchinson	59, 143, 207	Signs of Christ's Coming	11
Apocryphal Books	193	“ from Bro. Crosier	67	Supposed Conversation between a Pope and	
A Weighty Affair	197	“ from J. Merriam	67, 89, 90	an Ancient Roman High Priest	58
A Fog in London	199	“ from F. E. Bigelow	68	State of the Cause	59
Beauties of Romanism	7	“ from C. Stow	69, 72	Scene in the East	115
Beware—The Wolf	32	“ from Ohio	72	Second Adventism—A Sermon by Baron	
Behold the Bridegroom cometh, go ye out to		“ to N. N. Whiting	81	Stowe	138, 145, 153, 161, 169
meet him	77	“ from D. Bosworth	90	Signs of the Son of Man	156
Bro. Charles Fitch	149	“ from W. W. Nelson	90	Second Advent Library	190
Betting on Elections	173	“ from S. Chapman	90	Take heed to yourselves	7
Biblical Pronouns	187	“ from E. F.	105	The French Revolution	9
Bro. Snow and the Investigator	196	“ from J. Lenfest	114	The Great Commandment	11
Commencement of another Vol.	4	“ from B. Matthias	122	The Greatest evil	21
Christian Repository	94	“ from D. A. Drown	126	The Seventh Month	21, 44, 46, 52, 60, 70, 73, 77, 81, 175
Candid	103	“ from G. F. Cox	126	The World's last day	23
Christian Watchman—Its depravity	113	“ from E. Marsh	127	The Right Spirit	28
Calumnies Refuted	123	“ from F. G. Brown	135, 185, 190	The Saints Home	35
Credulous	136	“ from H. N. Drake	135	The good old way	36
Christian Secretary	140	“ from H. B. White	139	The power of Truth	44
Christ will Come	155	“ from C. B. Hotchkiss	147	The Sixth Seal	54
Chronology	157, 204	“ from R. E. Ladd	150	The Supper	55
Chickopee Camp-meeting	158	“ from E. C. Clemons	150	The Lord will take care of his Children	56
Christian Remarks	160	“ from Wm. Watkins	151	To God be all the Glory	57
Creation—the time in the year	174	“ from I. E. Jones	154	The Test	68
Darlington Camp-meeting	8	“ from T. Sanborn	157	The Time of the Advent	80
Deceitfulness of Papacy	17	“ from D. Bates	157	The Present Movement—its rise, progress, and	
Daniel—the prophecies of	29	“ from H. Hawes	158	characteristics	87
Disturbances at the Tabernacle	94	“ from T. Cole	159	The hour of his Judgment is Come	91
Daniel—tenth Chapter	94	“ from L. Caldwell	159, 207	The Advent Herald	92
Defence of Mr. Himes—false charges		“ from A. Stowe	159	The Second Advent	97
reluted	100, 105	“ from S. Haskins	159	The late Movement	102
Daring to be Singular	168	“ from M. Williamson	160	The only Sure Guide	106
Doubtful Testimony	202	“ from E. Jacobs	166	The Unbeliever	120
Editorial Correspondence	4, 29, 36, 46, 53, 63, 64, 69, 176, 188, 196, 204.	“ from H. Munger	167	Temptation	121
Exeter Camp-meeting	5	“ from D. M. Gann	168	The World Hateth You	124
Extracts from Old Writers	47	“ from H. Pratt	168	The two S. Blisses	124
East Kingston Camp-meeting of 1842	99	“ from C. Bywater	170	The Bible	139
Extravagance	120	“ from A. Haskell	171	The True 1843	141
Extremes—Truth lies between	188	“ from E. Galusha	173	The True Chronological argument contained	
Effective Preaching	191	“ from L. D. Mansfield	174	in the Types	142
Esdras	197	“ from J. Mudget	187	The Old Italian Inquisition	143
Elijah the Prophet	201	“ from S. Treat	187	The Pope's Prison	143
Extremes	144	“ from J. W. Britton	187	The Mystery of God	148
Encouraging	166	“ from A. Gallick	187	The Trial of our Faith	149
Foreign News	5, 31, 47, 64, 66, 128	“ from A. Hale	188	Testimony Wanted	150
Farewell of N. Southard	205	“ from P. Aldrich	189	The Time Again	152, 176
Foreign Mission—The American Board of	102	“ from J. P. Weethee	189	The Contrast	152
Fall of Mahomedanism	157	“ from G. L. Paine	190	The Trial of our Faith	155
Force of Truth	167	“ from S. C. Chandler	192	The Martyrs	158
Fairs, Fairs	191	“ from J. G. McMurray	192	The Old Paths	163
How our Opponents feel	103	“ from E. G. Austin	194	The Refiner	167
Interesting variety of the Bible	15	“ from Alabama	194	The Safe Position	177
Infidelity and Hypocrisy	38	“ from S. S. Snow	195	The Reaping Time	184
Increase of Crime	54	“ from Liverpool	198	The New Year	189
In your patience possess ye your souls	95	“ from J. Adrian	198	The Great Supper	194
Infidels—The three Converted	176	“ from H. Barlow	199	The Church of Rome	198
In the Field Again	180	“ from Wm. Chapin	200	The Present Work	207
Judgment	27	Mission to Europe	20	The Julian Period	204
Keep Awake	54	Madness of the Prophet Rebuked	23	Vision—the Tarrying of	26
Live Uprightly	10	Matherson—Miss Ann	24	Vision of Nebuchadnezzar's Image	41, 156
Let God be our Refuge	12	Matherson—Visit to	55	Vast sums of Money	114
Latimer's Preaching	107	Massacre at St. Bartholomew	106	Voice of Elijah	151
Luther's Opinion of Perfection	168	Mutilations of History by the American Tract		Watch Ye Therefore	20
Low Hampton Conference	182	Society	124	What are ye seeking for?	28
Lectures at Norwich, Ct.	185	Mr. Crowell of the Watchman	156	World—The Conversion of	38
Letter from an Advent Sister		Mr. Stowe's Sermon	173	What is real Faith?	39
“ from T. Cole	3	Mendicants	189	Who is on the Lord's side?	44
“ from A. D. Howe	3	Meetings in New London, Ct.	205	Work	120
“ from J. V. Himes	4, 29, 36, 46, 53, 63, 64, 69, 176, 196, 204.	Neglecting Business	99	Who ought to be punished, the devil or man?	139
“ from S. & C. Haskins	7	Night—The Watches of	160		
“ from Canada	12	Obituary	119, 157, 184, 200	POETRY.	
“ from Wm. Miller	14, 57, 98, 127, 142, 145, 154, 197	Our Duty	206	Glad Tidings	1
“ from H. Heyes	14	Olive Branch—Another Budget of Lies	164	Praise to God	9
“ from England	14	On Time	184	Be not Afraid, only believe	9
“ from T. Sutcliffe	15	Prophetic Symbols	6, 12, 21, 30, 34, 49, 59	Call to Glory	17
“ from L. Kimball	18, 143	Prophetic Chronology	15	The Pure Testimony	20
“ from Wm. Bouton	18	Papacy—How will it be destroyed?	25	Camp-meeting Hymn	25
“ from S. Murray	18	Political state of Europe	27	Going Home	25
“ from D. B. Wyatt	19	Parable of the Ten Virgins	123	When shall the Voice of Singing	33
“ from J. S. White	19	Progress of Papacy in England	139	Suggestions of Unbelief	41
“ from J. Litch	21, 46, 47, 147	Prophetic Periods—termination of	164	Rest for the Saints	39
“ to Bishop McIlvaine	33, 51	Picture of the Churches by a Baptist	166	The Compass	49
“ from New Brunswick	37	Prayer—The duty of in reference to the Lord's		Martin Luther	57
“ from E. McLoud	38	Coming	172	At ease in Zion	65
“ from J. C. Welcome	38	Prophecy	176	The Tree of Life	97
“ from J. B. Cook	39	Preparation for the Crisis	185	Watch and Pray	121
“ from J. Weston	40, 192	Questions Answered	168	The Better Land	145
“ from M. A. Ball	42	Refuge of Lies—the hail shall sweep away	1	The Lord is Coming	153
“ from I. H. Shipman	42, 103, 122	Russia and Turkey	7	How Long O Lord	161
“ from P. M. Shaw	42	Remarks on Zech. xiv.	42	The glad Tidings	190
“ from S. Pratt	43	Rome as she is	65	Always Rejoicing	193
		Reflection on the destiny of human Society	95	The last Prayer	201
		Reports and Rumors	98	Earth and Heaven	206
		Reading the Scriptures	106		